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Sem. 3. 145.

A

SYRIAC GRAMMAR.

BY

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THE THIRD EDITION,

REVISED AND ENLARGED.

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PREFACE TO THE SECOND EDITION,

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac language. This object may be easily accomplished in consequence of the close affinity which exists between the two languages, both in their structure as well as in the multitude of words which they possess in common. By bestowing therefore a small portion of time and labour on the study of Syriac, the Hebrew scholar will be sure to obtain a moderate knowledge of the subject. It is indeed so nearly allied to Hebrew, and especially to Chaldee, that after he has read the Chaldee parts of the Bible he may at once proceed to the reading of Syriac. Such being the case, it becomes important that the student should avail himself of the assistance which the Syriac affords him for the better understanding of Hebrew; not to mention that by it he will be brought to an acquaintance with numerous ecclesiastical documents belonging to the early and middle ages, which treat of the creed and practice of the

Syrian branch of the church of Christ in those times. The Syriac, as a dialect of the Hebrew, must always be regarded as constituting a source of valuable information for the criticism of the Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ; and it has been the constant practice of commentators to have recourse to Syriac, whenever the Text of the Old Testament fails to establish satisfactorily the signification of a word. In such case every person allows that a reference to Syriac is one of the legitimate means to be employed in determining the sense of a passage; and although this language is inferior to Arabic in the extent and variety of its literature, it is nevertheless superior as regards its much more intimate connection with the original language of the Bible.

But the great claim, as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this version, and its use in the early established Syrian church, stamp an importance on it which can be assigned to no other: and if, in addition to these circumstances it be borne in mind, that the Syriac

language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only to that which belongs to the original. Michaelis, who devoted his great talents to the study of Syriac, and to an examination of the Syriac version, has endeavoured, in his Introduction to the New Testament, to fix the period when that version was made; and after bringing forward many cogent arguments in favour of its high antiquity, has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age, and its frequent deviation from the common reading in passages of importance, must recommend the use of it to every critic; and the truth is, that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should not rest satisfied till he has obtained a knowledge of the Syriac. To afford facility for this attainment was my great inducement in sending forth, a few years ago, these Elements of Syriac Grammar to the public; and I rejoice that the book, having been favourably received,

has afforded me satisfactory proof that the publication has not entirely failed in being useful. The copies of the first impression having been sold off, I have now the pleasure of presenting a second Edition, containing many amendments and additions, which have been made for the purpose of adapting the Grammar to the somewhat more advanced state to which Syriac literature has now gradually arrived.

In introducing these additions the plan of the Grammar has not been at all disturbed, and I think I may cite, as equally applicable to this republication of the book, the words I employed in the preface to the first Edition when speaking of the manner in which it was executed. "I have endeavoured to be simple in the arrangement, to account for the vowel changes, and the various inflexions of words by the operation of a very few principles, and to exhibit in a concise form the general structure of the language."

PREFACE TO THE THIRD EDITION.

IN this Edition of the Syriac Grammar I have introduced a considerable quantity of new matter. To make room for it, the Chrestomathy, which appeared in the second Edition, has been omitted. In the course of the last twenty years many Chrestomathies and Syriac books have issued from the press. These I consider supply ample assistance to the student in his early attempts at translation. Again, the study of Syriac has of late years made beyond all doubt an advance in this country. There are not only more persons who at the present time apply themselves to the language; but there is also a larger number of mature scholars than England could lay claim to a quarter of a century ago. For these reasons it appeared to me that the space in the second Edition, which was taken up with Chrestomathy, might in this be much more usefully filled by the introduction of additional Grammar. Whatever new forms or inflexions of words, or whatever new constructions have been discovered in the Syriac MSS., which have been recently edited, I have taken care to bring before the notice of the student. I think there are few points of Grammar which will not be

found touched upon in the following pages. Its laws and principles I have endeavoured to develop, and, in accordance with them, to classify the nouns, and to explain the irregularities in the verbs, and the changes which words undergo in the process of inflexion. I trust, therefore, that this new Edition, since the elementary character of the former Editions is preserved, whilst the higher parts of Grammar are introduced into it, will be thought adapted to meet the wants of the beginner, and will also, to some extent, be found profitable to the riper student. I might have made a larger book by greatly increasing the number of examples; but a larger book than necessary ought on every account to be avoided, and a rule of Grammar may in general be as well illustrated by one or two examples as by twenty.

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INTRODUCTORY OBSERVATIONS.

THE Syriac language, a branch of the Shemitic family, was the vernacular tongue of Syria for many ages previously to the Christian Era, and continued to be so till the period of the Mohammedan invasion of the country, when Arabic was introduced as the language of the conquerors, and in a short time entirely superseded that which had been heretofore in use. It was also called Aramæan, as the country itself had anciently the designation of Aramæa or Aram probably, as is supposed from Aram the son of Shem, by whose descendants it was peopled. This name seems to have obtained in very remote times, being known to Homer, who calls the inhabitants *Ἀρμαιοί*, *Il. ii. 783*. The word is found in *2 Kings xviii. 26*; *Isaiah xxxvi. 11*; and *Daniel ii. 4*.

The early history of the Syrians is but little known. With the exception of a few particulars, which may be gathered from Scripture, little can be said about them till the time they were carried away into the kingdom of Assyria. It is considered that the descendants of Ham were the earliest inhabitants of the country. The Scripture evidence on this point rests

on Gen. x. 6, 15, 18. It seems that some time before that of Abraham, these occupants began to be supplanted by the posterity of Shem. This appears from the Shemitic names prevalent in the country, when Abraham first entered it; such as Shemeber, Abimelech, Melchizedek, &c. David, after waging war with the Syrians, having been successful in many battles, compelled the country to submit to his government. After the kingdom of the Jews became divided into two, the Syrians delivered themselves from foreign subjection; but only to be made a part of the great Assyrian empire. Subsequently it passed to the Babylonians, then to the monarchs of Persia; but soon after the conquests of Alexander, it fell under Greek rule, and became more prominent among the nations. Seleucus, one of Alexander's generals, after the death of his master, was made governor of Babylon, and, tempted by the example of his brother generals, set up for himself, when, after obtaining some victories over Antigonus and Nicanor, he took the title of king of Babylon and Media. He continued on the throne till his death, when he was succeeded by his son, and so on, the country being ruled by his family for several generations, the last of whom was Antiochus, who began to reign B. C. 225. This monarch, possessed of great military talents and being very ambitious, soon engaged in the design of extending his kingdom. Accordingly he undertook an expedition against the Parthians, whom he obliged to

conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 204 B.C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylæ, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of the country, we might infer that the language would, after the people had mingled with the Persians, partake of the Persian Idiom; that many terms and phrases would be common to both languages; and this we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Testament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebræus. Most of these words are nouns, and some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

بَرْدَا	Persian	نيزه	a lance.
هَاعْدَا or هَمْدَا	.....	سليم	silver.
هَلْدَا	.....	پتکر	idol.
هَرْدَه	.....	سرپوش	covering of the head.
هَنْدَا	.....	کنجوال	prefect of the treasury.
دَمَا	.....	ديو	a demon.

Greek words.

تُطُوس	τύπος,	تُومُوس	τόμος.
كُنُون	κανών,	كَلِيل	κλεις.
جَنُوس	γένος,	مَين	μέν.
أُورْغَانُون	ὄργανον,	جَار	γάρ.
أَنْجَاكَا	ἀνάγκη,	دَهِ	δὲ.
أُوسِيَا	οὐσία,	سُونُودُوس	σύνοδος.
أُشْجِيْمَا	σχῆμα,	أُورْجَانُون	εὐαγγέλιον.

3. *Latin Words.*

وِيلُوم	velum,	وِيلُوم	candela.
شَارْتَا	charta,	شَاهْوَنْدَا	quæstionarius.
فَالَاتِيُوم	palatium,	فَارُوكَا	carruca.
فَئِلَا	cella,	فَئِلَا	tabellarius.

The Arabs and Turks, from their connection with the country, have also exercised an influence over the Syriac language. The Crusades, too, were the means

of getting some European words, chiefly *proper names, and titles*, introduced into the Syriac, thus we find ܥܘܢܐ *count*, ܡܠܝܚܐ *prince*, ܡܪܚܩܐ *marquis*.

The Syriac and Chaldee are evidently dialects of the same language, their differences, which are very small, consisting nearly as much in the pronunciation as in grammatical inflexions and constructions. See the Preface. The former was spoken in Western Aramæa, and the latter in the Eastern, viz. in the province of Babylon, between the Euphrates and the Tigris.

The most ancient Syriac writings are said to be the apocryphal Letter, which Abgar the king sent to Christ, and our Lord's answer. There are also those who think that the original of St. Matthew's Gospel was written in Syriac. Be this as it may, there is no doubt of the very early existence of a Syriac version of this and of the other Gospels, and it is perhaps the oldest document we know of; for the letter of Abgar was most likely written long after the period to which it refers.

The Syrians, like many other ancient nations, have laid claim to the invention of letters; but those who have investigated this subject, supposing the art of writing to be a mere human invention and not a divine gift, are inclined to assign the discovery either to the Egyptians or Phœnicians. From the Phœnician or Chaldee characters, they suppose the Syriac were derived, as well as the Arabic.

There are two sets of Syriac letters, the one being a modification of the other, or both of them having a common original. They are called the Estrangelo and Peshito. The former is found in the oldest MSS., and in many monumental inscriptions. It is written in Syriac ܐܬܪܢܓܠܐ, which Assemani, in his *Bibl. Orient.* Tom. iv. p. 378, supposes to be the same as the Greek word *στρογγύλος*, *round*; but as *roundness* is not a characteristic of this alphabet, J. D. Michaelis and Adler have sought out another etymology, viz. the Arab. *سطر*, *a writing* and *إنجيل*, *gospel*. The latter is more modern, and is the one which is generally used by the Maronites and Jacobites. The origin of these characters is uncertain. It is ordinarily assigned to the seventh century, and it is said that they were introduced by Jacob of Edessa. It is most likely, however, that they were gradually developed, and underwent several modifications, before they assumed the precise forms which we now have. It is supposed that the Estrangelo letters were employed in copies of the Scriptures, whilst the Peshito alphabet, because it could be written with much greater rapidity, was that which was in use for the common purposes of life.

The Nestorians use characters partly resembling the Estrangelo, and partly the Peshito; they occupy as it were a middle place between the two alphabets; and persons accustomed to read these, may readily make out the Nestorian.

It has been very much the practice of the Syrians, since Arabic became the spoken language of the country, to write it with Syriac letters. This mode of writing is called, after the name of the inventor, Carshunic.

§. 1. The Syrians, in common with many other Eastern nations, read from the right hand to the left, and have the same number of letters, which are all consonants, as the Hebrews.

The following Table exhibits their forms, names, powers, and numerical values.

NAMES.		FORMS.					POWERS.	NUMERICAL NUMBERS.
		INITIAL.	MEDIAL.	FINAL.		ESTRANGELO.		
				CONNECTED.	NOT CONNECTED.			
Olaph	ᳵ	1	1	1	1	2	{ H unaspirated as in <i>hour</i>	1
Beth	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	ᳶ	B, Bh (V)	2
Gomal	᳷	᳷	᳷	᳷	᳷	᳷	G, Gh	3
Dolath	᳸	᳸	᳸	᳸	᳸	᳸	D, Dh	4
He	᳹	᳹	᳹	᳹	᳹	᳹	H	5
Vau	ᳺ	ᳺ	ᳺ	ᳺ	ᳺ	ᳺ	V or W	6
Zain ^c	᳻	᳻	᳻	᳻	᳻	᳻	Z	7
Cheth	᳼	᳼	᳼	᳼	᳼	᳼	Ch (guttural)	8
Teth	᳽	᳽	᳽	᳽	᳽	᳽	T	9
Yud	᳾	᳾	᳾	᳾	᳾	᳾	Y in <i>yes</i>	10
Coph	᳿	᳿	᳿	᳿	᳿	᳿	K or C as in <i>care</i>	20
Lomad	᳾	᳾	᳾	᳾	᳾	᳾	L	30
Mim	᳿	᳿	᳿	᳿	᳿	᳿	M	40
Nun	᳾	᳾	᳾	᳾	᳾	᳾	N	50
Semkath	᳾	᳾	᳾	᳾	᳾	᳾	S	60
Ee	᳾	᳾	᳾	᳾	᳾	᳾	Heb. <i>y</i>	70
Pe	᳾	᳾	᳾	᳾	᳾	᳾	P, Ph (F)	80
Tsode	᳾	᳾	᳾	᳾	᳾	᳾	Ts	90
Kuph	᳾	᳾	᳾	᳾	᳾	᳾	K (hard)	100
Rish	᳾	᳾	᳾	᳾	᳾	᳾	R	200
Shin	᳾	᳾	᳾	᳾	᳾	᳾	Sh	300
Thau	᳾	᳾	᳾	᳾	᳾	᳾	T, Th	400

It appears from the forms of the letters exhibited in page 8 that all of them except | ? α ο ι ζ ; λ may be joined to the following letter of the word, and that the nine letters α ω υ φ ε ρ ο α terminating a word, receive a slight additional stroke, and are written α ω υ φ ε ρ ο α . The five α λ ω ι λ alter their figure at the end of a word, assuming the forms γ, β, ς, ρ or ς, β.

Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.

|	α	?	ο	ι	λ	β
ι	α	;	ο	ι	λ	β
	α					

It may be also observed that one letter is joined to another by a small horizontal line drawn from its extremity; as, α in αλ. The exceptions to this are ? φ ; and λ, which when joined to another letter assume the forms φ φ and λ.

The following compound characters are frequently used,

Olaph-Lomad β for λ

Lomad-Olaph μ .. λ

Lomad-Lomad β .. λλ.

As letters of the same organ are frequently changed for one another in the process of derivation, Grammarians have divided the whole Alphabet into classes according to the organ of speech by which they are enounced.

Gutturals	א	ב	ג	ד	ה
Linguals	ו	ז	ח	ט	י
Palatals	כ	ך	ל	מ	נ
Dentals	ס	צ	פ	ק	ר
Labials	ש	ח	ט	י	כ

The consonants א ב ג, frequently become quiescent, *i. e.* lose their power as consonants; as is the case with the Hebrew אָדָם.

2. Vowels.

It is probable that the quiescent letters א ב ג were used in the early stages of the language as vowels, and were the *only* vowels which in those times were known. The consequence was that many words were not sufficiently defined in writing, and that a vowel was often understood, and had to be supplied in speaking. To meet this defect, which existed at one period or another in the whole family of the Shemitic languages, a system of punctuation came gradually into use. The first step taken to meet the wants of the reader was the introduction of a point, which by its position, above or below a word, indicated the proper vowel. The employment of it, however, was very partial, and its primary object, perhaps, was little more than the determining of those words which, without it, would be ambiguous. (See Appendix.) When this point was first introduced into the written Syriac it is now impossible to ascertain. Many Grammarians have assigned its invention to the school of Edessa; but although historical testimony on this matter is very

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further, having been able to observe the accuracy of the Greek, they perceived that its vowels might be advantageously engaged in the service of their own language. Two modes of representing the said vowels were adopted about the same time: one was by means of one or two points being placed in different positions, and the other by writing above or below the consonants the Greek signs themselves, with some slight change in their forms. This system of punctuation was originated by Theophilus of Edessa, according to Assemani (see his *Bibl. Orient.* Tom. i. p. 64), and was advanced step by step till it was brought to its present state of perfection. Theophilus died about the year 791 of our era.

Vowels, by native Grammarians, are called sometimes by one and sometimes by another of the following names: *فَكَتْلَا* *vocals*; *فَكَتْلَا* *motions*; *فَكَتْلَا* *sounds*; *فَكَتْلَا* *positions*; *فَكَتْلَا* *points*.

The following Table exhibits their names, powers and forms:

	Names.	Power.	Figure.		
			Syr.	Greek.	
ܐܬܗܐ	Pethocho	a	ܐ	Α	Alpha (A)
ܐܬܗܐ	Revotso	e	ܐܬܗܐ	Ε	Epsilon (E)
ܐܬܗܐ	Chevetso	i	ܐܬܗܐ	Ι	Iota (I)
ܐܬܗܐ	Zekofo	o	ܐܬܗܐ	Ο	Omicron (O)
ܐܬܗܐ	Etsotso	u	ܐܬܗܐ	Υ	Upsilon* (Υ)

* The figure of the vowel *Etsotso* may have come from that of the diphthong *ov*. The form of the vowel is frequently observed in MSS. to be *οΥ*.

The points of the vowel Zekofo may coalesce with the point of the letter $\dot{\text{z}}$, as $\dot{\text{z}}\dot{\text{t}}\dot{\text{h}}\dot{\text{m}}$ *Roh-tin*.

The vowel Etsotso is always accompanied with o except in the two words cul , metul .

When no vowel is expressed, then, as in the Hebrew, a Sheva (quiescent or moveable) will be implied and read accordingly.

Vowels may be divided into two classes: *pure*, i. e. those which complete their syllables: *impure*, i. e. those which do not complete the syllable without the addition of a terminating consonant.

Pure Vowels are

$\dot{\text{z}}$	v	$\left. \begin{array}{l} \text{When followed by} \\ \text{a quiescent } | \text{ or } \cdot \end{array} \right\}$	as Ma-kel .
—	\cdot		E-the-kel .
—	=		li .
$\dot{\text{z}}$	\cdot		
—	\cdot	as K'itho-bo .	
o	\cdot	Ne-phuk .	

Impure Vowels are

—	v	as in cad .	ada-mo .
\text{—}	\cdot	.....	\text{Men .
\text{—}	\text{=}	.....	\text{id-to .

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as,

أَـ *A-phin*, where ʾ occurs with two consonants, so also اَـ, اَـ, اَـ, اَـ, &c.

3. *Diphthongs.*

There are several diphthongs made by the letters Vau and Yud, which, losing their own powers, coalesce with the preceding vowel and form one syllable.

Vau makes four diphthongs *au*, *eu*, *iu*, *ou*,

The first occurs at the beginning, middle and end of words, and is produced by the vowel ʾ preceding ʾ; as, اَـ *au-keḥ*, *he fed*, تَـ *tsau-mo*, *the fast*, اَـ *ho-nau*, *this is*.

The second, *eu*, is produced by the vowel ʾ preceding ʾ; as, اَـ *Esh-teu*, *I will drink it*.

The third, *iu*, by a *chevotso* preceding; as, اَـ *he will slay him*, اَـ *n'shad-riu*, *he will send him*.

The fourth, *ou*, is when a radical ʾ is preceded by another ʾ with ʾ; as, اَـ *shou-do-yo*, *a promise*.

Yud makes two diphthongs, *ai* and *oi*: *ai* by ʾ before ʾ; as, اَـ *g'lait*, *thou hast revealed*: *oi* by ʾ before ʾ; as, اَـ *hoi*, *she*.

4. *Properties and Changes of Consonants.*

Consonants possess various properties and undergo certain changes arising from the influence of vowels, or other causes, which we proceed to mention.

The letters ʾ ʾ ʾ, when they are not pronounced,

but rest in the sound of the vowel on the preceding letter, are called *quiescent*.

Olaph final rests in ° or ˘; as, אִישׁ *the man*, אִנְשִׁים *the men*: except in a few verbs, such as מָלֵט *he polluted*, נָחַם *he comforted*, מָלֵט *he polluted*, מְדַבֵּר *he was decorated*.

Olaph in the middle of a word rests in ˘ or ˙; as, אֵסֵא *to eat*, אֵסֵא *to say*. Yud is sometimes changed into Olaph quiescent in ˙; as, אֵסֵא *to beget*, for אֵסֵא.

Yud usually rests in ˘ or ˙; as, הֵבִי *he begun*, הֵבִי *is*, בִּטְּ *but*.

Vau deprived of a vowel is for the most part quiescent in ˘; as, קוּם *rise*, יָמָא *day*. It is also used as the fulcrum, or, as it is technically termed, the *mater lectionis* of this vowel; as, יִהְיֶה *he will kill*.

In foreign words Vau is frequently found to be quiescent in the vowel ˙; as, פֶּטֶר *Peter*, כִּסֵּא *throne*.

The letters א ו א are frequently not pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose*.

Olaph in the pronouns אֲנִי and אַתָּה, when they are added to participles for the sake of forming the present tense, is *otiose*; as, אֲנִי מִלֵּית *kot-litun*, and אַתָּה מִלֵּית *kot-loten*, *ye slay*, masc. and fem.

Vau and Yud, in certain persons of the verb, are

also *otiose* ; as, **كُتِلُوا** *k'tal*, *they slew*, 3rd. pers. plur. præt. masc. **كُتِلَ** *k'tal*, *they slew*, 3rd. pers. plur. præt. fem. **كُتِلِي** *k'tul*, *slay thou*, imper. sing. fem.

Yud is likewise *otiose* in the pronoun **أَنْتَ** *at*, *thou*, and in certain affixes ; as, **مَلِكِي** *malk*, *my king*, **كِتَابُكَ** *k'tho-bhek*, *thy book*. Also in some substantives and adverbs ; as, **سَلَامٌ** *shel*, *tranquillity*, **أَمَّا** *when ?*

In the above cases *o* and *a* were pronounced in ancient times, as is evident from the usage in Arabic and Hebrew ; for we have **חָלִי**, **אַכְזָרִי**, which are pronounced *chali* and *akzari* ; we have also in the New Testament *ῥαββουνι*, John xx. 16 ; *ταλιθα κουμι*, Mark v. 41 ; and similar expressions.

Consonants are sometimes omitted in writing, especially the weak letter *l* ; as, **أَنْتَ** *end* for **أَنْتَ**, particularly in compound words ; as, **أَنْتَ** *man* for **أَنْتَ**, **أَنْتَ** for **أَنْتَ** *although*. The initial radical *n* of Hebrew words sometimes altogether disappears ; as, **أَنْتَ** *one*, Heb. **אֶחָד**. Words which have the middle radical doubled, on many occasions lose one of them ; thus we have **أَنْتَ**, for **أَنْتَ** *he perceived*, **أَنْتَ** *nest*, from **أَنْتَ**.

Vau and Yud fall off in nearly the same manner and the same situations as in Hebrew, which may be immediately observed by inspecting the paradigms of the classes of verbs beginning with these letters.

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to some words, 7

beginning with Yud ; as, יָמָא *hand* for יָמָא *day* for יָמָא , יָמָא *honour* for יָמָא . In old MSS. especially this addition of the Olaph is very frequent. Thus we have יָמָא , יָמָא , יָמָא &c. for יָמָא , יָמָא , יָמָא .

Greek nouns, which commence with two consonants, are usually written with an Olaph at the beginning ; but sometimes without ; as, וְהַחֲנֻכָּה or וְהַחֲנֻכָּה *Stephen* ; וְהַחֲנֻכָּה *stadium* ; וְהַחֲנֻכָּה *sphere* ; וְהַחֲנֻכָּה *scheme*.

Olaph prosthetic occurs also in the verbs וְהַחֲנֻכָּה and וְהַחֲנֻכָּה as, וְהַחֲנֻכָּה *he drank*, and וְהַחֲנֻכָּה *he found*.

We have also וְהַחֲנֻכָּה *hero* from וְהַחֲנֻכָּה Heb. וְהַחֲנֻכָּה , where the Nun seems to be a compensation for the Dagesh forte in Chaldee and Hebrew.

A great number of Hebrew words become Syriac by the change of one or more of their letters.

י is changed into	י	as, וְהַחֲנֻכָּה <i>gold</i> ,	וְהַחֲנֻכָּה
צ	כ	... וְהַחֲנֻכָּה <i>rock</i> ,	וְהַחֲנֻכָּה
ש	ז	... וְהַחֲנֻכָּה <i>snow</i> ,	וְהַחֲנֻכָּה
ו	ח	... וְהַחֲנֻכָּה <i>he run</i> ,	וְהַחֲנֻכָּה
ה	ו or א	... וְהַחֲנֻכָּה <i>he revealed</i> ,	וְהַחֲנֻכָּה or וְהַחֲנֻכָּה
ש	ח	... וְהַחֲנֻכָּה <i>flesh</i> ,	וְהַחֲנֻכָּה
נ	ז	... וְהַחֲנֻכָּה <i>two</i> ,	וְהַחֲנֻכָּה
ת sometimes into	כ	... וְהַחֲנֻכָּה <i>he wandered</i> ,	וְהַחֲנֻכָּה
צ	כ	... וְהַחֲנֻכָּה <i>wool</i> ,	וְהַחֲנֻכָּה

5. *Changes of the Vowels.*

Inflexions of words are in numerous cases effected by a change of vowels, certain vowels being selected as characteristic of different forms of the same word. The correspondence between Syriac and Hebrew vowels is as follows :

Pethocho (◌◌) corresponds to Patach (◌◌) ; as, ܡܠܝܚ, מלך *his king*.

Revotso (◌◌) generally to the Hebrew ◌◌ ; as, ܚܘܬܐ, חַטָּא, ܬܦܩܕ *thou shalt visit*, ܬܩܬܝܠ, תִּקְטִיל, *thou shalt kill*.

Chevoṭso (◌◌) to the Hebrew ◌◌ ; as, ܚܝܐ or ܚܝܐ for עשׂו Esau.

Zekofo (◌◌) to Kamets ◌◌ ; as, ܐܢܝܢ, אָדָם *man*, ܡܠܝܚ *he revealed*.

Etsotso (◌◌) to Cholem, Kamets Chatuph, Shurek and Kibbutz ; as, ܚܘܬܐ, חֹלֶם, *holiness*, ܚܘܬܐ, חֹלֶם, *all*.

Olaph in the beginning of a word, and also Ee in the same situation, when followed by ܐ, instead of being according to analogy without a vowel, will receive a vowel, for the most part ◌◌ or ◌◌ ; as ܐܠܐ for ܐܠ ; ܐܠܐ for ܐܠ.

Yud observes the same rule at the beginning of a word, and takes the vowel ◌◌ ; as, ܝܠܐ *he begat* for ܝܠ.

The foregoing rule holds good also for the letters Olaph, Vau and Yud, when they begin a syllable, the vowel in such places being remitted to the preceding

letter, if it has been previously without one ; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, as is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel ; and also in the middle of a word from inflexion ; the former consonant will receive a vowel, for the most part — , but also $\text{—} \text{—} \text{—}$; as, لَصَفَا for لَصَفَا in heaven, لِزِي for لِزِي the letter, لَصَفَا for لَصَفَا she was slain, لَصَفَا glory for لَصَفَا . This is analogous to the Hebrew, where the former of two Shevas coming together in the beginning of a syllable, is generally changed into — .

Vowels are sometimes cast away : when another syllable is added to a word, the final vowel is cast away ; as, لَصَفَا the feminine of لَصَفَا he visited. But it is preserved, 1st. if a letter only be added ; as, لَصَفَا thou hast visited : 2nd. if the consonant from the analogy of the Hebrew ought to have a *Dagesh forte* ; thus لَصَفَا people ; in the definite state لَصَفَا ; 3rd. the vowels — and — are preserved ; as, لَصَفَا , لَصَفَا ; لَصَفَا , لَصَفَا .

Zekoko in nouns of the definite state, when it is

followed by ܐܝ *is*, is changed into Pethocho, so that it may make a diphthong with ܐ ; as, ܕܐܓܠܐ *da-go-lau*, *he is a liar*, for ܕܐܓܠܐ ; ܗܢܐ *ho-nau*, *this is*, for ܗܢܐ .

Transposition of vowels takes place, especially in nouns of one syllable; thus, ܡܢ *man*, definite state ܡܢܐ ; ܡܠܚܘܬܐ *holiness*, definite state ܡܠܚܘܬܐ . Many other examples will be given in the Chapter on nouns. The prepositions ܠܡܢܐ and ܠܡܢܐ with the prefix Lomad become ܠܡܢܐ and ܠܡܢܐ , and in certain compounded particles a transposition takes place; as ܠܡܢܐ for ܠܡܢܐ *until*.

6. *The Diacritic Points, Kushoi and Rukok.*

The Syrians have no marks exactly corresponding to the *Dagesh forte* and *Raphe* of the Hebrews; but they use a point for the letters ܟܢܐ .

This point, when it is situated above a letter, takes away the aspiration, and, when placed below, preserves it. In the former case it is called ܟܢܐ *Kushoi*, which signifies *hardening*, and in the latter ܟܢܐ *Rukok*, *softening*. In Manuscripts these points are made with red ink.

Kushoi is used with the above-mentioned letters, when any one of them begins a word; as ܟܢܐ *son*, ܟܢܐ *man*. But if one of the letters ܟܢܐ be prefixed, then the radical ܟܢܐ receives a Rukok; as, ܟܢܐ , ܟܢܐ .

If one of the letters | o ◡ precedes one of the
ج جـ, the latter takes the sign Rukok; as, اِنَّا
اِنَّا I a creature; اِنَّمَا I chosen.


If the first letter of the noun be without a vowel, then the second will receive a Rukok; as, كِرْكُور *breaking*, فِلْث *filth*.

The \cup of ᠰᠠᠳᠤ *father*, according to Sciadrensis, has a Rukok when a natural father, but a Kushoi when a spiritual father is meant. See his Grammar, p. 13.

Of those nouns having ' to the first letter, and consisting of four letters, the third takes a Kushoi; as, *سِنْ sin, بَيْتٌ a house; if, however, the noun be feminine, then the third letter receives Rukok; as, بَيْتٌ a daughter, أَمَةٌ a female slave,, بَيْتٌ a garden.

If the noun consist of five letters, the third has a Kushoi, and the fourth a Rukok; as, *حَفْجٌ* a star, *مَلِكَةٌ* a queen, *جُنْدٌ* a generation. There are, however, a few which take a Rukok on the third, and a Kushoi on the fourth; as, *مَلَجٌ* a teacher, *أَفٌ* an ape, *مَنْدٌ* a walk, or path, *مَعْمٌ* an edition.

Again, with respect to nouns, consisting of six letters, the third takes Kushoi, but the fourth and fifth Rukok; as, **قَدَمًا** *candle*, **تَلَامِيذًا** *disciple*,

* In this and the following remarks, when a Kushoi or Rukok is spoken of as attached to a letter, a  letter is always meant.

كُشُوِيْ *knowledge*. A few nouns receive Kushoi in the fifth; as, اِثْبَاتٌ *addition*, اِلْحَامٌ *clothing*.

If ' be placed to the second letter of a noun, then the third letter, if it possesses a vowel, will take Kushoi; as, اِثْمٌ *new*, اِثْمٌ *splendour*, &c. But if the letter which follows ' be without a vowel, then the one after this will receive Rukok; as, اِثْمٌ *a bird*, اِثْمٌ *revenge*, اِثْمٌ *foolish*. Four, however, have a Kushoi on the fourth letter, viz. اِثْمٌ *an island*, اِثْمٌ *a heifer*, اِثْمٌ *burning*, and اِثْمٌ *a chariot*.

The letter after ^, if it be without a vowel, receives a Rukok; as اِثْمٌ *a finger*, اِثْمٌ *a foot*, اِثْمٌ *an ear*, اِثْمٌ *wisdom*. There are a few exceptions, which are mentioned by Sciadrensis.

When nouns consist of four letters, the first having ^, the third will take Rukok; as, اِثْمٌ *a word*, اِثْمٌ *a wing*. Exceptions are اِثْمٌ *darkness*, اِثْمٌ *a hole*, اِثْمٌ *evening*, اِثْمٌ *ornament*, اِثْمٌ *hair*, اِثْمٌ *pitch*.

If the vowel ^ be placed on the second letter of a noun, then the third letter, if it have a vowel, receives a Kushoi; but if it be quiescent, then it takes Rukok; also, if after this there comes another letter, it receives Kushoi; as, اِثْمٌ *a vine*, اِثْمٌ *cheese*, اِثْمٌ *a plant*, اِثْمٌ *phlegm*, اِثْمٌ *a heifer*.

A letter, which comes after ^, whether it has a

vowel or not, always takes Rukok; as, *هَتَيْجُ* victory, *حَتْبُ* work, *لَحْبُ* a disciple; but if another letter comes between, then the *حَدْحَد* receives Kushoi; as, *جَدْلُ* just, *جَزْ* a congregation.

If a letter of a noun take ' , then the following one, whether with or without a vowel, has Rukok; as *جُ* good, *أُ* fruit.

The letter of a noun which comes after the vowel ' , if it be itself without a vowel, receives a Rukok; as, *مَدَجُ* beauty, *دَجُ* first-born; but if the said letter has a vowel, then the point attached to it is Kushoi; as, *دَمُ* a coat.

A letter elided, as there is no compensation by Dagesh, the elision is indicated by Kushoi; as in verbs, *حَ*, *فَ* and *هَ* and their derivatives; as, *لَحَمُ* for *لَحَمُ* ye will slay.

These points serve to distinguish several words which have the same letters and vowels; as, *مَسْأَلُ* disgrace has ʔ hard, and *مَسْأَلُ* pity has ʔ soft; *لَحْمُ* a heap of corn has ʔ hard, and *لَحْمُ* joy has ʔ soft. This is also the case with verbs in many instances; as, *سَجَّ* he drew him, with ʔ soft and ʔ hard, is distinguished from *سَجَّ* he struck him, with ʔ hard and ʔ soft.

In many words, which have been imported into the Syriac from the Greek or some foreign language, the aspirated letters are accustomed to be pronounced in

the same way as they are in that language from which they are derived; as, ܝܠܡܝܢ , $\chi\lambda\alpha\mu\acute{\upsilon}\nu\varsigma$, ܐܠܘܠܝܐ , $\theta\epsilon\omicron\lambda\acute{o}\gamma\omicron\varsigma$, ܠܡܝܢܐ , $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$: π of the Greeks is in Syriac represented by ܦ and ϕ by ܦ ; τ by ܬ , θ by ܬ ; κ by ܟ , χ by ܟ ; and ξ by ܟܝ ; as, ܦܝܠܝܦܐ *Philip*, ܦܝܠܝܟܝܢܐ *Philoxenus*, ܦܬܪܐ *Peter*.

According to Amira and other native grammarians, *Kushoi* never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the analogy of the Hebrew. We have also '*Paββi*, *Master*, John iii. 2, and in the writings of St. Paul we have '*Aββā*, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, ܬܒܒܐ *tab-bar* or *ta-bar*.

7. Ribui.

Many nouns and verbs have the same form in both numbers. In such cases it was found necessary to employ some mark of distinction. For this purpose Grammarians have invented the sign *Ribui* (ܕܒܝ) consisting of two horizontal* dots (·) placed above the word to denote the plural number. The following words will illustrate the use of this sign.

* Ribui is usually placed obliquely in ܕܒܝ and ܕܒܝܐ ; thus, ܕܒܝܐ , ܕܒܝܐ .

أَعْلَ orphan,

أَعْلَ orphans.

كِتَابُ book,

كِتَابَاتُ books.

أُكْتَبَ was covered,

أُكْتَبْنَ were covered, (plu. fem.)

أَتَى he arrived,

أَتَيْنَ they arrived, (plu. fem.)

A plural noun ending in ـِ or ـُ has no need of the sign Ribui; since the number is already indicated by the termination, but still the sign is often added.

It is sometimes used with a noun of multitude; as, أُكْتَبَ a flock of sheep, to distinguish it from أَكْبَ a sheep,

If the word taking Ribui have the letter Rish, one of the points commonly coalesces with the point belonging to Rish; as, أَكْبَرُ a herd, أَكْبَرُ men. In MSS., however, we also find أَكْبَرُ or أَكْبَرُ .

It sometimes coalesces with the vowel Pethocho, when it is expressed by points, thus, أَكْبَرُ his foundations for أَكْبَرُ .

Prepositions with pronominal affixes referring to plural nouns receive these points; as, أَكْبَرُ , أَكْبَرُ . To this rule there are some exceptions; as, أَكْبَرُ and أَكْبَرُ , which are never seen with this sign.

The numerals, according to some grammarians, do not receive the dots except when they are joined to pronominal affixes; as, أَكْبَرُ , أَكْبَرُ , أَكْبَرُ , أَكْبَرُ m. أَكْبَرُ f.

Besides the name **نُصَب**, which is given to these points, they are also called by native grammarians, **مَقَامَات** *positions*, **دُرُجَات** *drops*, &c.

8. Lines.

A small line is sometimes found above and sometimes beneath a letter of a word.

It is found above a letter principally in the following instances,

1. In abbreviated words ; as, **هَ** for **هَـ** *holy*,
اَ for **اَـ** *that is*.
2. When letters are used to express numbers ;
as, **ثَ** 13.
3. In the Particle of Exclamation **وَا** *O!* to
distinguish it from the particle **وَا** *or*.

When it is found beneath a letter, it directs that such letter is not to be read, and is therefore generally called the *linea occultans*. Thus, **بَـ** *Bath* not *barth*, a daughter. It is found,

- (1) In nouns with the middle radical doubled ;
as, **مَنَّـ** *manna*, **هَلَّـ** *a hill*, **أُمَّـ** *nations*.
- (2) With Olaph in the beginning of a word
in several instances ; as, **أَـ** *a man*, **أَـ** *another*, **أَـ** *last* ; especially in the pronoun **أَـ**, as often as it is used in the place of the substantive verb ; as, **أَـ أَـ** *I am*.

- (3) With Dolath when it is without a vowel before Thau ; as, لذئ^{v} *new*.
- (4) With *He* in the following cases,
 - (a) In affixes ; as ملكه^{v} *his kings*, سمي^{v} *he called him*.
 - (b) In the verb لوت^{v} *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses ; as, لوت^{v} سمي^{v} لوت^{v} *he was*, لوت^{v} فص^{v} *he was ordering* لوت^{v} فص^{v} *he had ordered*. But when it is used in the sense of *to be*, *to exist*, the line is not found.
 - (c) In the pronouns وت^{v} and وت^{v} , when they are put for the logical copula ; as, وت^{v} جسمي^{v} *my body it is*.
 - (d) In some words which are derived from the Greek and Hebrew ; as, وت^{v} وت^{v} *Rome*, وت^{v} وت^{v} *a Jew*.
 - (e) In the verb وت^{v} *he gave*.
- (5) With وت^{v} in وت^{v} , when it comes after the active participle used as a present tense ; as, وت^{v} وت^{v} *we create*.
- (6) With Lomad in some forms of the verb وت^{v} *he went* ; as, وت^{v} وت^{v} *she went*, وت^{v} وت^{v} *they will go*.
- (7) With Nun in the four pronouns وت^{v} وت^{v} , وت^{v} وت^{v} ,

هَجِيْلٌ, اَيْلِي, and in some nouns; as, هَجِيْلٌ
the ship.

- (8) Rish in اَيْلِي a daughter, and اَيْلِي for اَيْلِي, run,
اَيْلِي a city, اَيْلِي a time, اَيْلِي a side, اَيْلِي
a year, اَيْلِي strong.

When a line is found under a letter in a verb of the imperative mood of a passive conjugation, it implies that such letter is deprived of its vowel; as, اَيْلِي ethkatl.

9. Marhetono and Mehagyono.

In many words, when two letters come together, each without a vowel, a line is placed sometimes above and sometimes below the first of these letters. In the former case it is called *Marhetono* (اَيْلِي making to run, from اَيْلِي to run), and in the latter *Mehagyono* (اَيْلِي) according to Amira from اَيْلِي to meditate; but according to Hoffman and others from the Arab. اَيْلِي to connect; for the two letters by this sign are connected and make a syllable. These lines seem to be used only in certain words, and in the first instance for purposes of poetry. The poetry of the Syrians, as appears from the specimens which remain, (see for instance the hymns of Ephraim,) consisted in having a certain number of syllables in a line; and hence it would be convenient, in many cases, to give to some words an additional syllable. To in-

dicate this addition, a line was put beneath the first
 of the two letters without a vowel, which had the force
 generally of Revotso, but occasionally of Pethocho ;
 as, ܠܚܝܬܐ i.e. ܠܚܝܬܐ *a ring* ; ܠܡܝܬܐ i.e. ܠܡܝܬܐ *fear*.
 When this additional syllable is in such words not
 required to complete the measure, the Marhetono is
 written, and denotes that its letter and the following
 have no vowels. It corresponds to the Sheva in
 Hebrew, except that the latter is employed according
 to general rules, whilst the former is used only in par-
 ticular words, and in these words only under certain
 circumstances. Grammarians, however, are not fully
 agreed as to the primary use and signification of these
 lines, and it is not now of much consequence, if we
 cannot make ourselves fully acquainted with them.
 It is supposed, by some persons, that the Mehagyono
 is found only when the following letter is ܐ ܝ ܝܐ ܝܝܐ ;
 but to these, others add ܐ , others ܝܐ , and others
 ܐ ܝܐ . Again, whether every word which has one
 line, must, in a different situation, have the other ;
 or whether some words have only one of the lines
 and others only the other, it is impossible to say,
 and happily it is not important to determine. Who-
 ever is curious to know more of this subject, may
 have his curiosity satisfied by consulting the chapter
 on these lines in the Syriac Grammar of Sciadrensis,
 in p. ܕܕ.

10. *Other Diacritic Points.*

It has been stated, in page 10, that a point was sometimes used which, by its position either above or below the word, would determine the true pronunciation and meaning; when without it and without the vowel points, it would be ambiguous: thus, *ه* for *ه* to him; *ه* for *ه* to her. It is also frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For a further account of the various offices which this point performs, see the Appendix.

There are also certain signs for marking the end of a sentence, and subdividing it into clauses, of which the following are the principal.

- (1) At the end of a section or paragraph are found four points (*⋄*) or (*⋮*),
- (2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, *فَإِذَا رَأَىٰ تَمِيمًا وَتَمِيمًا* *When Jesus saw the multitudes.*

These points are sometimes put as a sign of interrogation or exclamation.

- (3) Two points placed obliquely from the left hand to the right, thus (*⋈*), split the clause

into different members, and are equivalent to our comma or semicolon. They are frequently placed perpendicularly (:).

— written *under* the last letter of a word is the shortest pause, viz. a comma; as, ׀.

These points are sometimes found after a long interrogation, see Matt. xii. 10.

- (4) One point frequently ends a period.

11. *On the Pronunciation of certain Letters when they are under peculiar circumstances.*

These letters are differently pronounced in different situations. Olaph is pronounced as Yud,

- (1) When it is preceded by another Olaph; as, ׀׀ *oyar, air.*
- (2) When it is followed by another Olaph without a vowel; as, ׀׀ *m'loyo, fulness.*
- (3) When it is the second letter of the participle peal; as, ׀׀ *tso-yem, fasting.*

Vau is pronounced as *v* when it begins a word or syllable; as, ׀ *va*, ׀ *ve*, ׀ *vi*: in other places it has the sound of *u* or *w*.

Yud in the beginning of a word with the vowel [˘] is not pronounced. It preserves only the sound of its vowel; as, ׀ *Inek, he sucked*; ׀ *Ikar, he was heavy*. Hence we find that before a Yud of that kind Olaph is sometimes placed, and the vowel belonging

to the Yud is transferred to the Olaph; thus, אֶפֶד a *hand*, from the Hebrew אֶפֶד, is written אֶפֶד. We have also אֶפֶד *glory*, אֶפֶד *day*, &c. The pronuciation of either word is the same.

א when followed by a letter with Rukok, or by א either with a Rukok or Kushoi, is pronounced like א; as, אֶפֶד *gestho, wool*; אֶפֶד *s'ko, he conquered*. Some persons add that א is so pronounced when א comes after it; as, אֶפֶד *s'kifo, a cross*. א when followed by one of the letters א, א, א, is pronounced like א; as, אֶפֶד *chezdho, mercy*; אֶפֶד *azgi, he multiplied*. If א with a Rukok come after א or א, each of these letters has the force of א; as אֶפֶד *rektho, lust*; אֶפֶד *ezktho, a ring*.

12. Accent.

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables, if the first syllable terminate in a consonant without a vowel, this syllable has the accent; as, אֶפֶד *rám-sho, evening*; אֶפֶד *gármo, bone*.

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the second syllable; as, אֶפֶד *i-léd, he begat*; אֶפֶד *po-kéd, commanding*. If each syllable be formed in that manner, still the second is affected with the accent;

as, ܡܝܬܐ *pek-dáth*, she has visited. The accent is also placed on the second syllable in nouns ending in o; as, ܡܝܬܐ .

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, ܡܝܬܐ *po-rách-to*, bird; ܡܝܬܐ *me-khúl-to*, meat; ܡܝܬܐ *mart-yo-nu-tho*, admonition.

13. *The Method of expressing Numbers.*

It is found in Syriac writings that numerals are more frequently expressed by the letters of the alphabet than by numeral nouns.* In Section 1 the numerical power of each letter is given. It will be seen by reference to the table exhibiting the forms &c. of the letters, that the first nine numerals are represented by the first nine letters, and the decads, *i. e.* the numerals 10, 20, 30, &c. to 90, by the nine following letters, viz. those from ܐ to ܝ . The remaining four letters ܠ , ܡ , ܢ , ܐ , represent respectively 100, 200, 300, and 400. The Hebrews use the final letters for expressing 500, 600, &c., to 900. The Syrians, however, employ a different notation. They put a point over a letter representing a decad, viz. 10, 20, &c, and the effect of this point is to multiply the numerical power of the letter over

* I have been informed by Dr. W. Wright, that in the MSS. of the British Museum, down to about the ninth or tenth century, a series of arithmetical figures is employed to express the numerals.

which it is placed by 10. Hence $\text{ع} = 100$, $\text{خ} = 200$, &c. Hence also $\text{ح} = 500$, $\text{ف} = 600$, $\text{ق} = 700$, $\text{ك} = 800$ and $\text{ج} = 900$.

In order to express thousands, an oblique line is drawn under a letter from the left hand towards the right. The number of units, which the letter denotes, will, with the said line under this letter, show the number of thousands: we have, therefore, $\text{ا} = 1000$, $\text{ب} = 2000$, $\text{پ} = 3000$, $\text{ك} = 8000$, $\text{ج} = 9000$, &c.

Letters having a horizontal line subjoined, represent tens of thousands, i. e. this line denotes that the number indicated by this letter is to be multiplied by 10,000. Hence,

$\text{ا} = 10,000$, $\text{ب} = 20,000$, &c. $\text{ك} = 80,000$, $\text{ج} = 90,000$,
 $\text{خ} = 200,000$, $\text{د} = 300,000$, $\text{ر} = 400,000$, $\text{ز} = 500,000$. . .
 $\text{س} = 900,000$, $\text{ص} = 1,000,000$, $\text{ي} = 2,000,000$, &c. . . $\text{ل} = 4,000,000$.

Decads of millions are expressed by means of two oblique lines placed under a letter; thus, $\text{ا} = 10,000,000$,
 $\text{ب} = 20,000,000$, $\text{پ} = 30,000,000$ $\text{ج} = 90,000,000$,
 $\text{د} = 100,000,000$, $\text{ه} = 200,000,000$.

Fractions are represented by means of an oblique line drawn from the left hand to the right, placed over a letter; as, $\text{ا} = \frac{1}{2}$, $\text{ب} = \frac{1}{3}$, $\text{پ} = \frac{1}{4}$, . . . $\text{ك} = \frac{1}{10}$, &c.

In the composition of units, decads, hundreds, &c., the letter which exhibits the greater number is placed on the right hand; that which stands for the

less number on the left ; as, $\text{عشرون} = 43$, $\text{مئتين} = 354$, $\text{اثنان} = 1866$. Both in MSS. and printed books it is usual to draw a horizontal line over letters expressing a numeral, to indicate the purpose for which the said letters are employed ; as, $\overline{\text{سبعون}} = 72$.

14. *Reading Exercises.*

MATTH. VI. 9—13.

إِذَا بَقِيَ بِلَاغٌ مِّنْهُ . ۱۲۱ مَلِكُهُ لَوْ تَمَّ وَتَمَّ
أَمَّا بَقِيَ بِلَاغٌ أَفْ بِلَاغًا . ۱۲۲ لَمْ يَسْطِرْ بِهِ بَقِيَ
مَعْنَى . ۱۲۳ مَعْنَى بَقِيَ بِلَاغًا . ۱۲۴ لَمْ يَسْطِرْ بِهِ
لَمْ يَسْطِرْ بِهِ لَمْ يَسْطِرْ بِهِ لَمْ يَسْطِرْ بِهِ . ۱۲۵
مَلِكُهُ لَوْ تَمَّ وَتَمَّ . ۱۲۶ مَلِكُهُ لَوْ تَمَّ وَتَمَّ . ۱۲۷

The same in English Characters.

A-būn d'vash-ma-yō neth-ka-dash sh'mōc. Ti-thē mal-cū-thōc neh-ve tsev-yo-noc ai-ca-nō d'vash-ma-yō oph-bar-ō. Hav-lan lach-mō d'sun-kō-nan yau-mō-nō. Vash-būk lan chau-bain ai-ca-no dōph ch'nan sh'vakn l'cha-yō-vain. V'lo tha-lan l'nes-yū-nō, e-lō pa-tsōn men bi-shō me-tul d'di-lōc hi mal-cū-thō v'chai-lō v'thesh-buch-tō l'ōlam 'ōl-min.

LUKE XXII. 63—65.

[illegible]

The same in English Characters.

V'gav-rē da-chī-dīn vau l'ye-shu m'-vaz-chin vau
beh, vam-cha-pen hvau leh. V'mo-chēn, hvau
leh 'al a-pau vōm-rin eth-na-bō ma-nu m'chōc. Vach-
rōn-yō-thō sa-gī-yō-thō m'gad-pīn hvau vōm-rin
'a-lau.

N O U N S.

15. THE simplest forms of nouns are those which consist only of the letters composing the root; as, **مَلِكٌ** *king*, **ذَبْحٌ** *sacrifice*. Such words are evidently in their primitive state.

The augmented forms consist of the root augmented by one or more of the letters **ا ل م ن ه و ي**, which to assist the memory may be called **اَعْدَبِلْ**. Thus, **مَذْبَحٌ** *an altar* from **ذَبْحٌ** *sacrifice*; **تَلَمِيذٌ** *disciple* from **لَمِزَ** *he adhered to, followed*.

These letters are probably abbreviations of words, and the signification of them qualifies that of the primitive word to which they are united.

Nouns having (ا) with the first radical, and (ع) with the second, are generally nouns signifying persons; as, **صَدِيقٌ** *a friend*; whilst those having (ع) with the first radical, or ending in ا, ؤا, ؤا, are abstract nouns; as, **قُدُّسٌ** *holiness*, **قُوَّةٌ** *strength*.

Two words are sometimes compounded in sense; as, **كَلِمَةٌ** *a word*. Sometimes the two words are joined together; as, **حَدِيْقٌ** *lord of enmity*, i. e. *an enemy*. A great number of compound words occurring in Scripture may be found by referring to the Lexicons

nine, take Revotso upon the second letter, provided that one of the letters is not a guttural; as, **أَبَا** *a father*, fem. **أُمِّي** *a mother*. But if the noun contain a guttural letter, then the Revotso is changed into Pethocho; as, **أَخِي** fem. **أَخِيَّتِي** *an acquaintance*, **خَابِرٌ** fem. **خَابِرَتِي** *passing*.

Nouns which begin with Zekofo and terminate in **لٌ**, when they become feminine take Chevotso upon the second letter; as, **مُتَمَلِّحٌ** fem. **مُتَمَلِّحَةٌ** *worthy*, **سَائِلٌ** fem. **سَائِلَةٌ** *flowing*.

But if they begin with Pethocho and end in **لٌ**, when they become feminine they take Chevotso upon the second letter and cast away the Pethocho from the first; as, **مُتَمَلِّحٌ** fem. **مُتَمَلِّحَةٌ** *elected*.

Nouns ending with Zekofo only, and having Pethocho on the first letter, when they become feminine change the Pethocho from the first letter to the second; as, **صَاحِبٌ** fem. **صَاحِبَةٌ** *companion*. **مَلِكٌ** *king*, fem **مَلِكَةٌ** *queen*, and a few others do not observe this rule.

The feminine gender of adjectives is derived from the masculine by the addition of **ة** to the end of the latter; thus, **طَيِّبٌ** *good* from **طَيِّبٌ** masc. Those ending in **ة** quiescent convert it into **ة** moveable; as, **طَيِّبٌ** *pure*, fem. **طَيِّبَةٌ**.

Some adjectives insert Yud immediately before the fem. termination; as, **صَغِيرٌ** *small*, fem. **صَغِيرَةٌ**. Adjectives in **ة**

seem always to insert **ב**; as, **רוּחַנִּי** *spiritual*, from **רוּחַ**; masc. **עֹבֵד עֹבֵד** *obedient*, fem. **עֹבֵדָה**.

There are masc. nouns of the def. state in **ל**, when **ל** is one of the radical letters of the noun; as, **קֶלֶב** *bow*, **זַיִת** *olive*. On the other hand there are some nouns with a masc. ending in the def. state, which are either fem., or common; as, **סֵפֶל** *ship*, **דֶּרֶךְ** *way*, **חֶרֶב** *sword*.

Some nouns are used in both genders, and are therefore termed *common*; such as, **לִשָּׁן** *tongue*, **עָנָן** *cloud*, **שֶׁמֶשׁ** *sun*, &c.

The rules for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both, have the same gender; as, **סֵפֶר** and **סֵפֶר** *book*, **יּוֹם** and **יּוֹם** *day*, are masc.; **אֶרֶץ** and **אֶרֶץ** *earth*, **נֶפֶשׁ** and **נֶפֶשׁ** *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules, but generally retain their own gender, as, **διαθήκη** *fem.*

17. Number.

There are two numbers, the singular and the plural.* Masculine nouns make the plural number, 1st. by adding **ים** to the singular; as, **אִישׁ** *man*, **אִישִׁים** *men*; 2nd. words ending in **ִי** or **ִי** throw away the **ִי** or **ִי** and add the termination **ִים**; as, **יָלֵד** *boy*, **יָלִידִים** *boys*; **עֲשֻׁבִּים** plu. **עֲשֻׁבִּים** *reprobated*.

* There are three examples of the dual number, viz. **אִישִׁי**, fem. **אִשָּׁתִּי**, also **עֲלָמִי** and **עֲלָמִי**.

Nouns of the fem. gender form the plural by changing the termination لـ into لُ , ة and ة into ة , and ة into ة ; as, سَافِلَة *ship*, سَافِلَات *ships*; شَبَاحَة *similitude*, شَبَاحَات *similitudes*; أُكْلَة *portion*, أُكْلَات *portions*; زَبَابَة *usury*, in the plural زَبَابَات .

Nouns which terminate in ة , when they become plural, change ة into ة placed on the Vau; as, كُتُبَة *multitude*, plu. كُتُبَات *multitudes*. A few nouns besides the ة take ة on the second letter; as, سُجُودَة plu. سُجُودَات *prayers*; فُكْرَة *hip*, plu. فُكْرَات . Others, instead of ة take ة upon the first letter; as, شَبَاحَة *likeness*, plu. شَبَاحَات .

Nouns consisting of three, four, and five syllables, and terminating in ة , change the ة into ة when they become plural; as, زَبَابَة *usury*, plu. زَبَابَات .

Nouns which have ة on the first letter and end with Yud and Aleph with the vowel ة , and which consist of four letters, in the plural transfer ة from the first to the second letter; as, مُخْتَارَة *elect*, plu. مُخْتَارَات .

Nouns having ة on the first letter and ending with ة , in the plural receive the vowel ة upon the letter immediately preceding ة ; thus, مُخْتَارَة *Lord*, plu. مُخْتَارَات .

Those nouns which commence with a Mem and have ة either upon the first or second radical, in the plural receive ة on the letter immediately preceding Yud; as, مُعْتَدِلَة *reprobated*, plu. مُعْتَدِلَات .

Feminine nouns consisting of three, four, and five letters, which end in ʔ and have ʾ upon the letter before Yud, in the plural add another ʾ to the Yud; thus, ʔִשְׁטִנְיָהּ *spiritual*, plu. ʔִשְׁטִנְיָהּ־.

There are many other changes of vowels which nouns undergo in passing from the sing. to the plu., which will be more particularly noticed in treating on the const. and def. states.

Some feminine nouns terminating in ʔ, insert ־ in the plu. between the root and termination; as, ʔִשְׁטִנְיָהּ *place*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *small*, plu. ʔִשְׁטִנְיָהּ־. Other nouns in the masc. or fem. gender insert ־; as, ʔִשְׁטִנְיָהּ *a companion*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *a nation*, plu. ʔִשְׁטִנְיָהּ־. There are nouns in which ־ is inserted in like manner; as, ʔִשְׁטִנְיָהּ *mother*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *maid servant*, plu. ʔִשְׁטִנְיָהּ־.

Many Syriac nouns have the masculine form in the sing. and the fem. in the plural; as, ʔִשְׁטִנְיָהּ *physician*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *place*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *throne*, plu. ʔִשְׁטִנְיָהּ־.

There are others which have the fem. form in the sing. and masc. in the plural; as, ʔִשְׁטִנְיָהּ *ell*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *wall*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *tear*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *talent*, plu. ʔִשְׁטִנְיָהּ־; ʔִשְׁטִנְיָהּ *year*, plu. ʔִשְׁטִנְיָהּ־.

Nouns compounded of two words sometimes admit a plural in the former; as, ʔִשְׁטִנְיָהּ *sons of man* or *men*; sometimes in the latter; as, ʔִשְׁטִנְיָהּ *enemies*; and sometimes in both; as, ʔִשְׁטִנְיָהּ (*daughters of words*), *words*.

Some nouns are found in the plural form only; as, **مَقَانَا** *heavens*, **حَيَاة** *life*, **مَاء** *water*.

Some nouns have a double form, one masc. and the other fem.; as, **أَب** *father*, plu. **أَبَتَيْ** and **أَبَوَاتٍ**.

There are nouns, which admit in the plu. two forms; but in a different sense; as, **أَعْدَا** *maid*, plu. **أَعْدَاة**; but when **أَعْدَا** signifies *a cubit*, the plu. is **أَعْدَا**.

There are other nouns which are very irregular; as, **أُمَّة** *nation*, plu. **أُمَم**, **بَيْت** *house*, **بُيُوت**; **بَن** *son*, **بَنِي**, **بَنَات**; **بَنَات** *daughter*, **بَنَات**; **أُخْت** *sister*, **أَخَوَات**; **أَمْرَة** *village*, **أَمْثَلَة**, &c.

Many words of a Greek origin retain the Greek termination in the plural; as, **Δόγμα** *dogma*, plu. **Δόγματα**. Others terminate in **ων**, **ων**, **ων**, or **ων**, resembling the termination *as* of the Greek accusative plural; as, **διαθήκη**, plu. **διαθήκων**, *διαθήκας*, &c.; or in **ων**, **ων**, **ων**, corresponding to *οι, ους*, so **ὀρθόδοξοι**, *ὀρθόδοξοι*; **συνόδοι**, *συνόδοι*; or in **ων** corresponding to *εις*; as, **λέξεις**.

18. States of Nouns.

To the absolute and constructive states of nouns, which the Hebrews have, the Syrians add a third, *the Definite*, or, as it has been more generally called, *the Emphatic*. This is indicated by the termination, and is equivalent in general to the article **ה** before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state

when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these. First for

19. *Masculine Nouns.*

In the singular number the absolute and constructive states are the same.

The definite state is obtained by the addition of ـ to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in ـ in the absolute state, in the definite the ـ is changed into ـ .

The constructive state, plural number, is formed by changing the termination ـ of the absolute into ـ and ـ into ـ .

The def. plu. is formed from the absolute by changing the termination ـ into ـ and ـ into ـ . This and the preceding rules will be illustrated by some examples, which will presently follow.

The object of the remainder of the section will be to ascertain the changes of vowels which nouns undergo in their different states of both numbers; or, which is the same thing, given the abs. state sing. num. to find the vowels and their position in the constr. and def. states for both numbers.

1st. If a word consist of three consonants with a vowel on the second consonant, which is the case with

a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are, I. ܡܠܝܬ the alternate form of which is ܡܠܝܬ or ܡܠܝܬ. II. ܡܠܝܬ alt. ܡܠܝܬ or ܡܠܝܬ. III. ܡܠܝܬ alt. ܡܠܝܬ. Now whenever the noun in its primitive form receives a syllabic argument, the alternate form is used; thus, ܡܠܝܬ *man*, def. ܡܠܝܬ. We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural. Thus,

Singular.

Def.	Abs. and Constr.		
ܡܠܝܬ	ܡܠܝܬ	<i>morning</i>	1
ܡܠܝܬ	ܡܠܝܬ	<i>book</i>	2
ܡܠܝܬ	ܡܠܝܬ	<i>servant</i>	3
ܡܠܝܬ	ܡܠܝܬ	<i>wing</i>	4
ܡܠܝܬ	ܡܠܝܬ	<i>captive</i>	5
ܡܠܝܬ	ܡܠܝܬ	<i>body.</i>	6

Plural.

Def.	Constr.	Abs.		
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>mornings</i>	1
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>books</i>	2
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>servants</i>	3
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>wings</i>	4
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>captives</i>	5
ܡܠܝܬ	ܡܠܝܬ	ܡܠܝܬ	<i>bodies.</i>	6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having ^ˆ on the second consonant, and remitting it to the first in the process of inflexion; such are ^ˆجسد *body*, ^ˆدُست *dust*, ^ˆاَنت *time*, ^ˆبَعد *beard*.

2. In the second example, we have those nouns which take ^ˆ in the second consonant, but in inflexion it is changed to ^ˆ and remitted to the first. The truth is, the vowel ^ˆ is the proper vowel in both places, and the reason of the change is, that in such nouns the last letter is a guttural or Rish.

3. In the third example are included those nouns whose forms are ^ˆملك and ^ˆملك; such are ^ˆملك *king*, ^ˆعظم *bone*, ^ˆحَد *husband*, ^ˆسنة *anathema*, ^ˆروح *soul*.

4. The fourth example belongs to that class of nouns whose forms are ^ˆملك and ^ˆملك.

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example ^ˆمجال; but ^ˆمجال *manifest*, ^ˆمجال *covered*, have their definite forms ^ˆمجال and ^ˆمجال, ^ˆمجال and ^ˆمجال. ^ˆمجال *boy*, makes in the def. plu. ^ˆمجال, as if from the obsolete form ^ˆمجال; we have likewise ^ˆمجال as if from ^ˆمجال.

6. All nouns of the forms ^ˆملك and ^ˆملك are represented by the sixth example.

^ˆعشب *herb*, def. ^ˆشهر *month*, ^ˆشهر, and the like, may be considered as belonging to the same class of nouns as ^ˆحجر. The Yud has *Chevoṭso*, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pe-thocho* instead of *Revotso*; as, ^ˆشهر *month*, ^ˆحجر *heap of stones*.

Such nouns as **עַיִן** *eye*, **יּוֹם** *day*, also correspond to the Hebrew segolate nouns. In these the vowel is changed into **ו** in the def. state sing., and all the states plu., and this new vowel makes a diphthong with **ו** or **ו**; thus,

Singular.

Def.	Abs. and Constr.
עַיִן	עַיִן <i>eye.</i>
יּוֹם	יּוֹם <i>day.</i>

Plural.

Def.	Constr.	Abs.
עַיִן	עַיִן	עַיִן <i>eyes.</i>
יּוֹם	יּוֹם	יּוֹם <i>days.</i>

2nd. Other classes of nouns are the following.

1. Such nouns as admit no change of vowels in inflexion; thus,

Singular.

Def.	Abs. and Constr.
עוֹלָם	עוֹלָם <i>evil.</i>

Plural.

Def.	Constr.	Abs.
עוֹלָם	עוֹלָם	עוֹלָם

The vowel *Zekoko* is immutable, and therefore monosyllables with this vowel are represented by **כֶּסֶם**; as, **סֵפֶר** *book*. Nouns

having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, also belong to this class; as, مَحَلِّبٌ *explanation* مَحَلِّبٌ *disciple*. Some nouns wanting an absolute state may be referred to it; as, اِمْلٌ *the stag*, اِنْمٌ *the lion*, سَمٌ *the serpent*, اِمْلٌ *death*, اِمْلٌ *winter*, اِمْلٌ *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. مَهْلِكٌ *def.* مَهْلِكٌ, مَهْلِكٌ *def.* مَهْلِكٌ. A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, مَكْبٌ *carcase*, اِمْلٌ *small*, مَحَلِّبٌ *a magus*.

2. Monosyllables, the vowel of which is *u* or *a*, and nouns of many syllables, the last of which is mutable, are exemplified in the following Table.

Singular.

Def.	Abs. and Constr.
اِمْلٌ	اِمْلٌ <i>species</i>
مَحَلِّبٌ	مَحَلِّبٌ <i>priest</i>
اِمْلٌ	اِمْلٌ <i>lamb</i>

Plural.

Def.	Constr.	Abs.
اِمْلٌ	اِمْلٌ	اِمْلٌ <i>species</i>
مَحَلِّبٌ	مَحَلِّبٌ	مَحَلِّبٌ <i>priests</i>
اِمْلٌ	اِمْلٌ	اِمْلٌ <i>lambs.</i>

The noun **سُنْ** *son*, makes in the plural **سُنِي** *sons*; as if it were derived from a different root. Also **يَمْر** is peculiar in receiving the consonant **ن** in the plural; thus, **يَمْرُنِي**, **يَمْرُنِي**, **يَمْرُنِي**.

3. Nouns of more than one syllable, terminating in Olaph or Yud, may constitute another class. Such are,

Singular.

Def.	Abs. and Constr.
يَمْرُنِي	يَمْرُنِي <i>aspect</i>
يَمْرُنِي	يَمْرُنِي <i>banquet.</i>

Plural.

Def.	Constr.	Abs.
يَمْرُنِي	يَمْرُنِي	يَمْرُنِي
يَمْرُنِي	يَمْرُنِي	يَمْرُنِي .

A few nouns double the last letter in the plural; but the *linea occulta* is placed under the first of the two letters; thus, **يَمْر** *sea*, plu. **يَمْرُنِي**, **يَمْرُنِي**. **يَمْرُنِي**, plu. of **يَمْر** *people*, is another instance.

20. *States of Feminine Nouns.*

In the singular number, the constructive state changes **ي** of the absolute into **ل**; thus, **يَمْر** *year*, **يَمْر**.

Nouns which in the absolute state terminate in **و** or **ي**, in the constructive end in **و** or **ي**; as, **يَمْر** *victory*, constr. **يَمْر**; **يَمْر** *usury*, constr. **يَمْر**.

Fem. nouns having a masc. termination; as, **بَطْنٌ** *belly*, and those ending in **ةٌ**; as, **أُكَّةٌ** *portion*; make the abs. and constr. states the same.

The definite state of fem. nouns which have a masc. termination is the same as that of masc. nouns; as, **بَطْنٌ** *belly*, def. **الْبَطْنُ**.

In the def. state the **ا** of the abs. is changed into **ال**; as, **كَلِمَةٌ** *word*, def. **الكَلِمَةُ**.

If the word in the abs. state terminate in **ةٌ**, the Yud becomes quiescent in the def. state, and the preceding consonant takes **ة**; if the termination in the abs. be **ةٌ**, then Vau becomes quiescent in **ة** in the def. Ex. 4, 5.

Nouns ending in **ةٌ** or **ةٌ** make the def. by the addition of **ال**; those ending in **ةٌ** add only **ة** in the def. Ex. 6, 7, 8, 9.

To avoid the concourse of several consonants without a vowel, or, which is the same thing, to facilitate the pronunciation, a vowel, namely **و** or **ة**, is placed with the second or third radical; as, **أُكَّةٌ** *widow*, def. **الْأُكَّةُ**.

Nouns ending in **ةٌ** in the abs. masc., in the def. state fem. assume **ة** under the Nun, which is followed by **ة**; as, **مُتَعَفِّفٌ** def. fem. **الْمُتَعَفِّفَةُ** *comforter*. See p. 40.

In the plural number the constr. state is derived

from the abs. by changing the final ʾ into ʿ, and the def. is derived from the abs. by changing ʾ into ʾ2.

The Examples in the following Table will further illustrate what has been here said on the states of fem. nouns.

Singular.

Def.	Constr.	Abs.		
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	virgin	1
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	chariot	2
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	companion	3
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	girl	4
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	beast	5
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	ten thousand, or a myriad	6
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	division	7
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	usury	8
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	portion	9

Plural.

Def.	Constr.	Abs.		
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	virgins	1
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	chariots	2
۱ ۛۛۛۛۛ	ۛۛۛۛۛ	ۛۛۛۛۛ	companions	3

بُحُرٌ	بُحُورٌ	بُحُورٌ	<i>girls</i>	4
سُوءٌ	سُوءٌ	سُوءٌ	<i>beasts</i>	5
زُحُورٌ	زُحُورٌ	زُحُورٌ	<i>myriads</i>	6
فُكُورٌ	فُكُورٌ	فُكُورٌ	<i>divisions</i>	7
زُصُورٌ	زُصُورٌ	زُصُورٌ	<i>usuries</i>	8
صُحُورٌ	صُحُورٌ	صُحُورٌ	<i>portions</i>	9

In No. 1, we have an example of those nouns ending in **ا** which undergo no change of vowels in their different states; such are, **عَمَلٌ** *evil*, **بَيْضٌ** *an egg*, **حُلُمٌ** *circumcision*.

2. Nouns which assume an additional vowel in the def. state singular.

3. This example represents nouns in which the vowel on the 1st rad. of the abs. sing. is removed to the 2nd. rad. in the def. They partake of the character of segolate nouns in Hebrew.

4, 5. In these examples we have nouns whose terminations are **ا** and **و**. A few nouns belonging to the latter cast away the vowel of the 1st. rad. in the def. state sing.; as, **صُفُوفٌ** *blow*, def. **صُفُوفٌ**.

6. This is an example of nouns ending in **و**, which preserve their vowels unchanged, and in which no new vowel is introduced; as, **مِلَّةٌ** *liberty*, **مِلَّةٌ** *equality*, **مِلَّةٌ** *fraternity*.

7. Nouns represented by **فُكُورٌ** are such as receive another vowel in the plu. viz. **و** or **ا**, which is placed on the 2nd. rad.; as, **نُصُوفٌ** *prophecy*, **فُكُورٌ** *military service*.

8. This is the model of nouns the abs. state of which ends in **ي**. In the plural Yud quiescent is changed into Yud moveable.

9. In the nouns represented by **مَذْبُوحٌ** we have in the plural **مَذْبُوحَاتٌ** taken away and **و** moveable placed before the plural termination ; such are, **ذَبْحٌ** *sacrifice*, **هَسْبٌ** *ablution*.

In some instances the penultimate letter is written twice in the plural ; as, **كَتَبٌ** *bride*, plu. **كَتَبَاتٌ**.

There are some anomalies ; as, **مُحَمِّدٌ** *praise*, **مُحَمِّدَاتٌ** in the def. ; **أُخْتٌ** *sister*, plu. def. **أُخْتَاتٌ**.

21. The Syrians have no cases which are marked by terminations ; but the nominative and oblique cases of the Greeks and Latins are known by the context, or are expressed by the constructive state, by the influence of a transitive verb, or by some particle ; as, **و**, **ب**, **ع**, **ل**, **م**, **ن**, **و**, **ع**, **ل**, **م**, **ن**, &c. preceding ; thus,

مَجِيءٌ *Jesus departed*.

كَلِمَاتُ *words of God* ; or, **كَلِمَاتُ** *words of God*.

لِلْمَلِكِ *to the king*, **لِلْمَسِيحِ** *to Jesus*, **لِلْعَمَى** *to the blind man*.

رَأَيْنَا *we have seen his glory*, **لَحَنَ** *God loved the world*. Sometimes we see **ل** in imitation of the Hebrew **ל** ; e. g. Gen. i. 1.

اَيُّهَا *O ! woman*. See also Acts i. 1.

ܕܡܠܟܐ *with the king, &c.*

If one of the letters ܕ, ܡ, ܠ be prefixed to a noun, the first radical of which is ܠ or ܡ, then the prefix receives the vowel which the ܠ or ܡ previously had; as, ܠܐܡܐ *a brother*, ܕܐܡܐ, ܠܡܐ; ܠܒܢܐ *a son*, ܕܒܢܐ, ܠܒܢܐ.

When one of these letters is prefixed to a word consisting of three letters, and especially to those which end in two Olaphs, it takes the vowel ܐ; as, ܠܡܠܟܐ *with a hundred*, ܕܡܠܟܐ *and a hundred*. But this rule is not always observed in words, which are not composed of three letters and do not terminate in two Olaphs.

Again, should two or more of the letters ܠ, ܡ, ܕ be placed before any word, if the first of these prefixes be without a vowel the second will have one; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun ܠܡܠܟܐ *a word*; for we say ܠܡܠܟܐ, ܕܡܠܟܐ, ܠܡܠܟܐ and ܠܡܠܟܐ.

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective; as, ܡܕܢܐ ܡܕܢܐ *city of holiness*, i.e. *holy city*, Matth. iv. 5. Also a sub-

stantive put absolutely with : prefixed; as, **جَسَدٌ** **بُيُوتٌ** a natural body, **رُوحٌ** **بُيُوتٌ** a spiritual body, 1 Cor. xv. 44. Also in other ways; as, **النَّارُ** **بُحْبُوحَةٌ** the fire, which is not extinguished, i.e. inextinguishable; **أَتَى** **أَهْلَ بَيْتِهِ** **أَمْشِي** **أَمْشِي** they to whom he shewed himself alive, lit. (as living).

Adjectives are distinguished by gender, number and states, which are the same as in substantives. It is only necessary to notice that in adjectives the masc. def., and the fem. abs. have the same form; but they are easily known the one from the other by the substantive or the verb with which they are connected.

The degrees of comparison are not to be found in a change of the adjective, but are merely marked by certain particles and connections.

The comparative is expressed by the positive construed with **أَكْبَرُ** either preceding or following it; as, **أَكْبَرُ** **كُلِّ شَيْءٍ** he is greater than all: there is sometimes added **كَثِيرٌ** well, very, or **كَثِيرٌ** much, very; as, **كَثِيرٌ** **أَكْبَرُ** **كُلِّ شَيْءٍ** and sharper than a two-edged sword, lit. very much sharper, &c. Blessed is he who gives **أَكْبَرُ** **أَكْبَرُ** more than he who receives. The comparative is sometimes marked by the sense of the passage only; as, **كَبِيرٌ** **يَكُونُ** **خَدِيمًا** **لِلصَّغِيرِ** the elder shall be servant to the younger.

The superlative is often formed by the duplication

of the positive; as, **فَلَيْسَ** **فَلَيْسَ** *least*; sometimes by adding the particle **مُت** *very*, which is equivalent to the part. **וְכָפֹר** of the Hebrews; as, **בְּמִתְּ** **חַמְּ** *worst*, plu.; sometimes again by **הַיֵּ** *much*; as, **הַיֵּ** **מִשְׁמָחָה** *most honoured*; or by **כ** prefixed to the plural; as, **כְּעַלְכָּא** **דְּכִינְיָא** *small among kings*, i.e. *the least of kings*; or as, **בְּמִתְּ** **חַמְּ** **דְּאַפִּסְתִּי** *least of the Apostles*, literally, *least of those who (are) the Apostles*; or it is expressed in the following manner; *whosoever therefore shall break one of these least commandments*, Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of **ל** to the words from which they are derived; thus, **לְמַמְעֻלָּא** *corporeal*, **לְהָרָא** *mountainous*, **לְחַיְיָא** *primitive*. So also adjectives having a Greek origin; as, **לְבָרְבָּרָא** *barbarous*, **לְאַיְרָא** *aerial*. In some instances the termination **ל** is added to the primitive word to form the adjective; as, **נִמְנָא** *primary*, **הַחֲדָא** *hairy*, **יִכְנָא** *proper*, **אֲרֻכָּא** *terrestrial*; or, **לְנָא**; as, **לְמַמְעֻלָּא** *heavenly*, **אֲרֻכָּא** *earthly*, **יִכְנָא** *proper*.

23. Numerals.

Numerals are either cardinal (**דְּקִימָא**), or ordinal (**דְּמִקְסָא**).

<i>Ordinal.</i>		<i>Cardinal.</i>	
Fem.	Mas.	Fem.	Mas.
أَوَّلٌ	أَوَّلٌ <i>first</i>	واحدة	واحدة <i>one</i>
		Constr.	Constr.
ثَانِيَةٌ	ثَانِيٌّ <i>second</i>	اثنتان	اثنان <i>two</i>
ثَلَاثَةٌ	ثَلَاثٌ <i>third</i>	ثَلَاثٌ	ثَلَاثٌ <i>three</i>
رَابِعَةٌ	رَابِعٌ <i>fourth</i>	أَرْبَعٌ	أَرْبَعٌ <i>four</i>
خَمْسَةٌ	خَمْسٌ <i>fifth</i>	خَمْسٌ	خَمْسٌ <i>five</i>
سِتَّةٌ	سِتَّةٌ <i>sixth</i>	سِتَّةٌ	سِتَّةٌ or سِتٌّ <i>six</i>
سَبْعَةٌ	سَبْعٌ <i>seventh</i>	سَبْعٌ	سَبْعٌ <i>seven</i>
ثَمَانِيَةٌ	ثَمَانِيٌّ <i>eighth</i>	ثَمَانِيَةٌ	ثَمَانِيَةٌ <i>eight</i>
تِسْعَةٌ	تِسْعٌ <i>ninth</i>	تِسْعٌ	تِسْعٌ <i>nine</i>
عَشْرَةٌ	عَشْرٌ <i>tenth</i>	عَشْرٌ	عَشْرٌ <i>ten</i>

From ten to twenty the numbers one, two, &c. are prefixed to ten, in the following manner :

<i>Cardinal.</i>	
Fem.	Masc.
أَحَدُ عَشْرٍ	أَحَدٌ عَشْرٌ <i>eleven</i>
اثْنَتَا عَشْرَ	اثْنَتَانِ عَشْرَ <i>twelve</i>
ثَلَاثَا عَشْرَ	ثَلَاثَانِ عَشْرَ <i>thirteen</i>

Fem.		Masc.	
أَرْبَعًا	أَرْبَعًا	أَرْبَعًا	<i>fourteen</i>
خَمْسًا	خَمْسًا	خَمْسًا	<i>fifteen</i>
سِتًّا	سِتًّا	سِتًّا	<i>sixteen</i>
سَبْعًا	سَبْعًا	سَبْعًا	<i>seventeen</i>
ثَمَانِيًا	ثَمَانِيًا	ثَمَانِيًا	<i>eighteen</i>
تِسْعًا	تِسْعًا	تِسْعًا	<i>nineteen.</i>

Ordinal.

Fem.		Masc.	
أَوَّلًا	أَوَّلًا	أَوَّلًا	<i>eleventh</i>
ثَانِيًا	ثَانِيًا	ثَانِيًا	<i>twelfth</i>
ثَلَاثًا	ثَلَاثًا	ثَلَاثًا	<i>thirteenth.</i>
&c.		&c.	

The law for deriving them from the cardinal is sufficiently obvious.

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition either in the absolute state ; as, *أَرْبَعًا* *أَرْبَعًا* *four months*, or the def. ; as, *ثَلَاثًا* *ثَلَاثًا* *three days*. But the constructive state is occasionally used ; thus in Matt. iv. 25, we have *عَشْرًا* *عَشْرًا* *ten cities*, literally, *a decade of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have *ثَمَانِيًا* *ثَمَانِيًا* *the day which (is) eight*, i. e. *the eighth day*, *سِتًّا* *سِتًّا* *the sixth hour*. (See Syntax.)

Denary numbers from 20 to 90 are expressed in the plural, and are of the common gender; thus, *twenty*, *thirty*, *forty*, *fifty*, *sixty*, *seventy*, *eighty*, or *ninety*.

The ordinals are derived from these by adding the termination *ma* for the masculine, and *ma* for the feminine; as, masc. *twentieth*.

The remaining numerals are, *a hundred*, *two hundred*, *three hundred*, &c., which are formed by prefixing the less number of the feminine gender before *ma*. Plu. *hundreds*. Also, *a thousand*, def. *thousand*, plu. *thousands*, or *ten thousand*, plu. *tens of thousands*.

Twice, thrice, &c. are expressed by cardinals, with the noun *time*, after them; as, *once*, lit. *one time*; *twice*; *thrice*; *seven times*.

Words denoting a part of the whole are, *a third part*, *a fourth part*, *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by *ma*, and a cardinal number following with *ta* prefixed, or sometimes without it; as, *seven fold*, lit. *one in or into seven*, *double*.

The days of the week are, *first day of the week*, *Sunday*; *second day*, *Monday*; *Tuesday*; *Wednesday*; *Thursday*. But *Friday* is *Friday*, and *Saturday*.

PRONOUNS.

24. PRONOUNS are sometimes *separable*, i. e. they consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a table of the personal pronouns.

Plural.			Singular.		
Fem.	Com.	Masc.	Fem.	Com.	Masc.
	مَنْ		أَنْ		
		We			I, 1st person.
أَنْتِ	أَنْتُمْ	You	أَنْتِ		Thou, 2nd
أَنْتِ	أَنْتُمْ	They	أَنْتِ	She	He, 3rd
أَنْتِ	أَنْتُمْ		أَنْتِ		
أَنْتِ	أَنْتُمْ		—		

أَنْ and أَنْتِ are also used for the demonstrative pronouns; as, أَنْتِ أَنْتِ that man, أَنْتِ أَنْتِ that woman. They are not often employed as substantive verbs; although they are occasionally so used in conjunction with particles. (See 1 Cor. iv. 7, and elsewhere.) They are met with to give emphasis or confirmation to a sentence. Hoffman in his Grammar cites an instance from Ephraim Syrus, T. I. p. 122 D, and he

adds : *ubi plura hujus generis invenies*. Amira states in his Grammar that the Maronites translate ܐܝܢ and ܐܝܬܐ by *ipse, ipsa*, and ܐܝܠܐ and ܐܝܠܐ by *ille, illa*.

ܐܝܢ and ܐܝܬܐ are used indifferently in the oldest MSS. In later ones we find ܐܝܢ , and occasionally ܐܝܬܐ . In the latest, only ܐܝܢ .

ܐܝܢ and ܐܝܬܐ are for the most part found after a transitive verb ; as, ܐܝܢܐ ܡܠܬܐ ܐܝܬܐ *they have filled them*, John ii. 9.

25. The Demonstrative Pronouns.

ܐܝܢܐ or ܐܝܬܐ } *this, fem.*

ܐܝܠܐ } *this, masc.*

ܐܝܢܐ *these, of both genders.* { ܐܝܠܐ *these, masc.*
 ܐܝܬܐ *these, fem.*

These become reflexive by being joined to the personal pronouns ; as, ܐܝܢܐ ܐܝܢܐ *he himself*, ܐܝܬܐ ܐܝܬܐ *she herself*.

In the Theophania of Eusebius, we have ܐܝܢܐ and ܐܝܬܐ for ܐܝܢܐ and ܐܝܬܐ .

ܐܝܢܐ and ܐܝܬܐ coalesce with ܐܝܢܐ and ܐܝܬܐ , and then we have the following compounds, ܐܝܢܐ ܐܝܢܐ *this is, masc.* ܐܝܬܐ ܐܝܬܐ *this is, fem.*

ܐܝܢܐ with the ܐ expunged seems to be used as a

suffix to the noun ܡܝܢ : thus, ܡܝܢ ܗܝܠܝܢ *this day*, or *to-day*. See Mark xiv. 30, and elsewhere.

ܕܝܗܝܠܝܢ of which ܕܝܗܝܠܝܢ may be regarded as the definite form is occasionally found; as, ܕܝܗܝܠܝܢ ܕܡܝܢܝܢ , *but this suspicion*. Ephraim T. I. p. 370. In Assem. Biblioth. Orient. T. III. p. 75, line 4, ܕܝܗܝܠܝܢ is found between the substantive and the adjective. Again, the fem. ܕܝܗܝܠܝܢ is also met with; as in Ephraim T. III. p. 590, ܕܝܗܝܠܝܢ in *this*.

The demonstrative pronouns in the plural number, viz. ܕܝܗܝܠܝܢ and ܕܝܗܝܠܝܢ , etymologists derive from ܕܝܗܝܠܝܢ *this*. These pronouns are also found performing the office of personal pronouns. (See p. 60.)

26. The Relative and Interrogative Pronouns.

The *relative* is ܕܝܗܝܠܝܢ of both genders and numbers, and is prefixed to words. It is the same as the Æthiopic ܕܝܗܝܠܝܢ , which in Hebrew has the same use and signification as אשר or $\text{שׁ$.

In the Jerusalem lectionary ܕܝܗܝܠܝܢ is found as a relative according to the Chaldee.

The interrogatives are,

of the person ܕܝܗܝܠܝܢ *who* ?

of the thing ܕܝܗܝܠܝܢ , ܕܝܗܝܠܝܢ , ܕܝܗܝܠܝܢ , *what* ?

ܕܝܗܝܠܝܢ is of both genders and numbers. ܕܝܗܝܠܝܢ is compounded of ܕܝܗܝܠܝܢ and ܕܝܗܝܠܝܢ ; as, $\text{ܕܝܗܝܠܝܢ ܕܝܗܝܠܝܢ ܕܝܗܝܠܝܢ}$ *who hath opened his eyes* ? lit. *who is he, who hath opened for him his eyes* ? We have also ܕܝܗܝܠܝܢ *what is it* ? for ܕܝܗܝܠܝܢ .

Interrogatives of both person and thing are **مَنْ** masc. **مَنْ** fem. *who, which, what?* of the sing. numb. and **مَنْ**, *who, which, what?* of the plural.

The particle **فَ** is not unfrequently found with an interrogative pronoun. See Matth. xviii. 1.; Luke i. 66; John vii. 35, &c. Schaaf says, “*particulæ hujus usus frequens est in interrogationibus, et valet id quod apud Græcos ἀπα.*”

مَنْ, **مَنْ**, **مَنْ** have sometimes the force of the Latin *qualis, what sort &c.*; as, **مَنْ** **مَنْ** *with what body?* i. e. *with what sort of body?* 1 Cor. xv. 35.

كَمْ compounded of **فَ** and **كَمْ** expresses *how great?* or *how many?* equivalent to the Latin *quantus?* or *quot?* See Matth. vi. 23; xv. 34, &c.

When **مَنْ** is used with these interrogatives, they become relatives; as, **مَنْ** **مَنْ** *he who entereth not,* John x. 1.

Care must be taken not to confound **مَنْ** with the preposition **فَ**. Before the use of vowels, the former word was written **مَنْ**, with a point above the **م**, and the latter **مَنْ**, with a point below it.

The Greek particle **مَنْ**, *μέν* is also written **مَنْ**. The context of course shows whether this or the pronoun is intended.

27. The following Table exhibits what are called *pronominal affixes*, which are added to the end of nouns. They are certain abbreviated terminations or inseparable particles, and have the signification of possessive nouns.

is taken away and the distributive pronoun is indicated by *ܥܝܢܐ* only (perhaps *ܥܝܢܐ* was originally a noun denoting a *part*) ; thus, *ܐܝܢܐ ܡܝܢܗܘܢ* *some of them*, or *ܡܝܢܗܘܢ* *some of them* ; also by *ܕܠܝܒܐ* or *ܕܠܝܒܐ* *whosoever*, *ܕܠܝܒܐ* or *ܕܠܝܒܐ* *whatsoever*. The latter pronoun is composed of *ܕܠܝܒܐ* *all*, and *ܡܝܢܐ* *something*, or *any thing*.

Other pronouns are formed by adding the affixes to the nouns *ܢܦܫܐ* *soul* or *person*, and *ܡܡܢܐ* *substance* or *person* ; as, *ܡܡܢܐ ܢܦܫܐ* *save thyself* ; *ܡܡܢܐ ܢܦܫܐ* *and he went, hanged himself* ; *ܡܡܢܐ* *in himself*. See also John vi. 53.

29. Nouns with Affixes.

We come now to nouns with affixes. The vowel changes of nouns receiving the affixes in Hebrew are many and complicated ; but in Syriac are few and simple. The following is an example of a masculine noun, which is first put in the definite state and then takes the affixes in the place of the termination *ܐ*.

Singular.

Def. State.	<i>ܡܠܟܐ</i> <i>king</i>
1st. pers. sing. com.	<i>ܡܠܟܐ</i> <i>my king</i>
2nd. masc.	<i>ܡܠܟܐ</i> <i>thy ...</i>

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2nd. fem.	مَلِكُكِ	thy king
3rd. masc.	مَلِكِهِ	his ...
3rd. fem.	مَلِكِهَا	her ...
1st. pers. plu. com.	مَلِكُنَا	our ...
2nd. masc.	مَلِكُكُمْ	your ...
2nd. fem.	مَلِكُكُنَّ	your ...
3rd. masc.	مَلِكُهُمْ	their ...
3rd. fem.	مَلِكُهُنَّ	their ...

Plural.

1st. pers. sing. com.	مَلِكِي	my kings
2nd. masc.	مَلِكُكَ	thy ...
2nd. fem.	مَلِكُكِ	thy ...
3rd. masc.	مَلِكِهِ	his ...
3rd. fem.	مَلِكِهَا	her ...
1st. pers. plu. com.	مَلِكُنَا	our ...
2nd. masc.	مَلِكُكُمْ	your ...
2nd. fem.	مَلِكُكُنَّ	your ...
3rd. masc.	مَلِكُهُمْ	their ...
3rd. fem.	مَلِكُهُنَّ	their ...

1. The word **مَلِك** is pronounced *Malk*, the **ك** being *otiose*.

2. Nouns in the singular number the definite state of which terminates in **لُ**, form the affix of the first person singular in **لِي**, and the second and third persons plural in **لَهُمْ**, **لِئِنَّهُمْ**, **لِئِنَّهُمْ**; thus, **لُ** *boy*, **لِي** *my boy*, **لَهُمْ** *your boy*, **لِئِنَّهُمْ** *their boy*.

3. Such nouns as terminate in **لُ** and the letter immediately before Yud having a vowel, when they take the affixes the **ل** is removed, another **ل** is added in the plural, and the first Yud changes its vowel to Pethocho; as, **لُ** *an architect*, plu. **لُ**. With affixes we have **لُ**, **لُ**.

4. Those nouns having the abs. state like **لُ**, and the definite like **لُ**, retain the **ل** with the affixes of the first person sing. and second and third persons plu.; as, **لُ** *my priest*. Again, those in the abs. state having the vowel **و** on the last syllable, and any other vowel on the preceding syllable, the **و** is preserved with the affixes of the above-mentioned persons; as, **لُ** *altar*, **لُ** *my altar*, **لُ** *your altar*, &c.

5. There are some nouns, namely, monosyllables, which have the vowel **و** in the abs. state, and which lose it in the definite. Such nouns preserve the **و**

with the affixes of the above-mentioned persons; as, *ya* def. *ya* blood, *ya* my blood.

The nouns like *ya* speech, and *ya* shade, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is removed, and the Lomad receives; as, *ya*, *ya*, &c.

ya Lord, is not found with any pronominal affix. The reason is, that under such circumstance, the noun *ya* is used in its place; thus, *ya* my Lord, *ya* thy Lord, *ya* his Lord, &c.

Three nouns, namely, *ya* father, *ya* brother, *ya* father-in-law, take the affixes in an irregular manner.

1st. pers. sing. com.	<i>ya</i>	my father
2nd. masc.	<i>ya</i>	thy
2nd. fem.	<i>ya</i>	thy
3rd. masc.	<i>ya</i>	his
3rd. fem.	<i>ya</i>	her
1st. pers. plu. com.	<i>ya</i>	our
2nd. masc.	<i>ya</i>	your
2nd. fem.	<i>ya</i>	your
3rd. masc.	<i>ya</i>	their
3rd. fem.	<i>ya</i>	their

The other two nouns take the affixes in the same way,

except that מִשְׁכָּל makes מִשְׁכָּלִי *my father-in-law*. See obs. 4, p. 46.

בֶּן , בְּנֵי , *son*, has בְּנִי *my son*, בְּנֶךָ *your son*, בְּנֵיהֶם *their son*, &c.

30. In feminine nouns the same affixes are used for both numbers; namely, those which are annexed to the singular number of masculine nouns. They are put to the end of feminine nouns in the constructive state in the first person singular, and in the second and third persons plural, and at the end of their definite state in the other parts, the termination ָ having been taken away. The reason of this difference is, that as to the pronominal affixes mentioned, if they were placed to the definite state of the noun, there would be a concourse of several consonants without a vowel.

The following is an example of feminine nouns with affixes.

Singular.

abs. בֵּית	<i>family</i> ,	const. בֵּיתִי	def. בֵּיתִי
1st. pers. sing. com.		בֵּיתִי	<i>my family</i>
2nd. masc.		בֵּיתְךָ	<i>thy</i>
2nd. fem.		בֵּיתְךָ	<i>thy</i>
3rd. masc.		בֵּיתָם	<i>his</i>

3rd. fem.	שׁוֹכֵלָהּ	her' family
1st. pers. plu. com.	שׁוֹכְלֵינוּ	our
2nd. masc.	שׁוֹכְלֵיךָ	your
2nd. fem.	שׁוֹכְלֵיךְ	your
3rd. masc.	שׁוֹכְלֵיהֶם	their
3rd. fem.	שׁוֹכְלֵיהֶן	their

Plural.

1st. pers. sing. com.	שׁוֹכְלִי	my families
2nd. masc.	שׁוֹכְלֶיךָ	thy
2nd. fem.	שׁוֹכְלֶיךָ	thy
3rd. masc.	שׁוֹכְלֵיהֶם	his
3rd. fem.	שׁוֹכְלֵיהֶן	her
1st. pers. plu. com.	שׁוֹכְלֵינוּ	our
2nd. masc.	שׁוֹכְלֵיכֶם	your
2nd. fem.	שׁוֹכְלֵיכֶם	your
3rd. masc.	שׁוֹכְלֵיהֶם	their
3rd. fem.	שׁוֹכְלֵיהֶן	their

שׁוֹכְלִי with the affix לִי transfers the ם from the first to the following letter; thus, שׁוֹכְלִי my daughter; but it remains in the others; as, שׁוֹכְלֶיךָ thy daughter, שׁוֹכְלֵיךָ your daughter.

31 *Numerals and Particles with affixes.*

Numerals receive the affixes of masculine nouns in the plural number; thus, $\text{١٠} \text{٢} \text{٣}$ *these two*, masc., $\text{١٠} \text{٢} \text{٣}$ *these two*, fem., $\text{١٠} \text{٣} \text{٤}$ *these three*, masc., $\text{١٠} \text{٤} \text{٥}$ *these four*, $\text{١٠} \text{٥} \text{٦}$ *these five*, $\text{١٠} \text{٦} \text{٧}$ *these six*, $\text{١٠} \text{٧} \text{٨}$ *these seven*, $\text{١٠} \text{٨} \text{٩}$ *these eight*, $\text{١٠} \text{٩} \text{١٠}$ *these nine*, $\text{١٠} \text{١٠} \text{١١}$ *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and contain therefore another signification. For example, $\text{١٠} \text{٢}$ *his ten*, $\text{١٠} \text{٣}$ *thy ten*, $\text{١٠} \text{٤}$ *their ten*; and we find very frequently in the New Testament $\text{١٠} \text{١١}$ *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, ١ in ٢ in me, ٢ in thee; ٣ to, ٤ to you; ٥ from, ٦ from him, ٧ from us; ٨ after, ٩ after them, &c. Some particles take the affixes of masc. nouns plu.; as, ١٠ before, ١١ before me, ١٢ before thee; so likewise ١٣ on or upon, ١٤ for, instead of, ١٥ besides, near, and others.

VERBS.

32. IN Syriac, as in Hebrew, the root of the verb is the 3rd. pers. sing. numb. masculine gender of the first conjugation. Most of the roots are trilateral, a few are quadrilateral. The trilateral roots have a vowel under the second letter, and make only one syllable.

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb ܦܥܠ, and are contained in the following table, from which the characteristic of each conjugation may be observed.

Act.		Pass.	
1	<i>Peal</i>	2	<i>Ethpeel</i>
	ܦܥܠ		ܦܥܠܐ
3	<i>Pael</i>	4	<i>Ethpaal</i>
	ܦܥܠܐ		ܦܥܠܐܐ
5	<i>Aphel</i>	6	<i>Ethtaphal</i>
	ܦܥܠܐ		ܦܥܠܐܐܐ
7	<i>Shaphel</i>	8	<i>Eshtaphal</i>
	ܦܥܠܐܐ		ܦܥܠܐܐܐܐ

The Peal conjugation is the same as the Kal of the Hebrews; that is, it expresses the verb in its simplest form and meaning.

All the passive conjugations are formed by prefixing ל to the corresponding active conjugation. The ך of the Aphel is changed into ל in its passive, and the ן of Shaphel is transposed with ל in the Eshtaphel.

The Ethpeel is, 1st, the passive of the Peal conjugation; as, שָׁחַטָהּ *he was slain*. 2nd, It is reflexive; as, מָהֵרָה *exalteth itself*. (2 Cor. x. 5.) 3rd, In intransitive verbs, the Ethpeel has sometimes the same signification as Peal, e.g. חָבַל and חָבַלָהּ, as may be seen in Schaaf's Lexicon under חָבַל. 4th, It is, according to Hoffmann (Gram. p. 178), in intransitive and obsolete verbs, sometimes the pass. of Aphel; as, שָׁחַטָהּ *he was commended* from שָׁחַטָהּ *he commended*.*

Pael is the Piel of the Hebrew; when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, הָיָה *it was just* or *fitting*, Pael הָיָה *he justified*: sometimes it expresses the Peal sense with greater energy; as, שָׁאַל *he asked*, Pa. *he asked often* or *diligently*. This conjugation has a causative sense in some verbs; as, קָנָה *he bought*, קָנָה *he caused to buy*, i.e. *he sold*. To the Pael is sometimes assigned the sense of *commanding*, *permitting* and *declaring* what is expressed by the Peal.

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies *to*

* I think this last use of the Ethpeel rests on no certain foundation.

make or cause to do whatever is indicated by the Peal, the Ethpaal will necessarily signify to be made to do that which is denoted by the Peal; and hence it is that the Peal and Ethpaal conjugations in some verbs possess nearly the same meaning; as, חָשַׁב he thought, חָשַׁבְתָּ he was made to think, i.e. he thought. קָרַב he drew near, Ethpaal, he was made to draw near, i.e. he drew near.

Aphel corresponds to the Hiphil of the Hebrew. In sense it is usually causative of Peal; as, זָכַר he remembered, Aph. זָכַרְתָּ he caused to be remembered, he commemorated. It is also found to possess the signification of *desiring, permitting, declaring, exhibiting, &c.* whatever is indicated by the Peal; as, אֱמַלְךָ he permitted or granted power. In occasional instances, the Pael and Aphel are found to have the same signification: as, שָׁמַר and שָׁמַרְתָּ . The characteristic of Aphel is י prefixed to the root.

The preceding conjugations are of very frequent use, and are acknowledged by all Grammarians. Those which follow are of much rarer occurrence.

The Eththaphal is the passive of the preceding conjugation. It is formed from the Aphel by prefixing the particle ל , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24. (Philox. vers.) *the sun* לְחָשַׁב *shall be darkened.* We have also לְקָרַב from קָרַב .


The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing ش to the root, and like the Pael and Aphel takes ˆ under the second radical instead of ˙. By many persons this conjugation has been referred to quadriliteral verbs; but it is found so frequently—much more so than the Ethtaphal—that Michaelis and others have made it a separate conjugation of triliterals. Examples are, شَدَّ he made or caused to serve, شَدَّ he inflamed, شَدَّ he made perfect, شَدَّ he consummated, شَدَّ he promised, شَدَّ he announced.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing ا, transposing the ا with the ش, and changing ˆ under the second radical into ˙.

The *Eshtaphal conjugation* agrees in form with the tenth conjugation of Arabic verbs.

If the first radical of a verb be ا, ع, ج, ح, it is transposed with ا of the particle ا in the Ethpeel and Ethpaal conjugations; as, اُتْرِكَ he was left, instead of اُتْرِكَ; اُتْرِكَ he was lifted up, instead of اُتْرِكَ. After ا, the ا is changed into ع, and after ج into ح; as, اُتْرِكَ he was conquered, اُتْرِكَ he was crucified.

Verbs are either *regular* or *irregular*. The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions,

preceded by ረ it has the force of the present ; but in numerous instances the context alone can determine the tense which this form of the verb is designed to indicate. So likewise in Æthiopic  so much indefiniteness on this point, that Ludolph, in his Æthiopic Grammar, calls ጽግጥጥ *tempus contingens*, which he translates *facit* or *faciet*, p, 43 ; and in p. 37 he instructs us in this tense as follows : “ Contingens tam Præsens, quam Futurum Indicativi repræsentat.”

Concerning the expression of the present tense, Hoffman says, in his Gram. p. 335, *plerumque in hunc finem part. usurpatur.*”

The different numbers, persons and genders are formed by prefixes and affixes joined to the root of the verb, as in the Hebrew.

The imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle ስ *not*, placed before it.

The infinitive is in its nature an abstract noun, and as such receives the pronominal affixes. It has an active, neuter, or passive sense ; and when added to the verb will give intensity to the signification.

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the student with the tenses, &c. of the substantive verb ሆኖ *he was*, and of ለኖ *is*, which are peculiar in their forms, and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing.	Number.	Gender.
1	ἦν	<i>I was</i>	com.
2	ἦσθα	<i>thou wast</i>	masc.
2	ἦσθαι	<i>thou wast</i>	fem.
3	ἦν	<i>he was</i>	masc.
3	ἦν	<i>she was</i>	fem.

Plural Number.

1	ἦμεν	<i>we were</i>	com.
2	ἦσθε	<i>you were</i>	masc.
2	ἦσθε	<i>you were</i>	fem.
3	ἦσαν	<i>they were</i>	masc.
3	ἦσαν	<i>they were</i>	fem.

Future.

Person.	Singular.	Gender
1	ἔσομαι	<i>I shall or will be</i> com.
2	ἔσῃ	<i>thou shalt or wilt be</i> masc.
2	ἔσῃ	<i>thou shalt or wilt be</i> fem.
3	ἔσται	<i>he shall or will be</i> masc.
3	ἔσται	<i>she shall or will be</i> fem.

Person.	Plural.	Gender
1	၂ဝံၵ်း <i>we shall or will be</i>	com.
2	၂ဝံၵ်း <i>ye shall or will be</i>	masc.
2	၂ဝံၵ်း <i>ye shall or will be</i>	fem.
3	၂ဝံၵ်း <i>they shall or will be</i>	masc.
3	၂ဝံၵ်း <i>they shall or will be</i>	fem.

Infinitive.

၂ဝံၵ်း *to be*

Imperative.

Singular.

2	၂ဝံၵ်း <i>be thou</i>	masc.
2	၂ဝံၵ်း <i>be thou</i>	fem.

Plural.

2	ဝံၵ်း <i>be ye</i>	masc.
2	ဝံၵ်း <i>be ye</i>	fem.

Present Tense.

Person.	Singular.	Gender.
1	၂ဝံၵ်း <i>I am</i>	com.
2	ဝံၵ်း <i>thou art</i>	masc.
2	ဝံၵ်း <i>thou art</i>	fem.
3	ဝံၵ်း OR ဝံၵ်း <i>he is</i>	masc.
3	ဝံၵ်း OR ဝံၵ်း <i>she is</i>	fem.

Person.		Plural.	Gender.
1	أَنَا	<i>we are</i>	com.
2	أَنْتَ	<i>ye are</i>	masc.
2	أَنْتِ	<i>ye are</i>	fem.
3	هُوَ	<i>they are</i>	masc.
3	هِيَ	<i>they are</i>	fem.

Participle.

Singular.		
أَنَا	<i>being or is</i>	masc.
أَنْتِ	<i>being or is</i>	fem.
Plural.		
هُمْ	<i>being or are</i>	masc.
هِنَّ	<i>being or are</i>	fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also the personal pronoun in such an instance; as, هُوَ *he is good*. In these cases, أَنْتَ and أَنْتِ are employed in preference to هُوَ and هِيَ.

34. We come next to *is*, which is the same as the Hebrew *הוּא*. It takes the affixes in the following manner.

Person.	Plural.	Singular.	Gender.
1	أَنَا <i>we are</i>	أَنَا <i>I am</i>	com.
2	أَنْتُمْ <i>ye are</i>	أَنْتَ <i>thou art</i>	masc.
2	أَنْتُمْ <i>ye are</i>	أَنْتِ <i>thou art</i>	fem.
3	هُمْ <i>they are</i>	هُوَ <i>he is</i>	masc.
3	هُنَّ <i>they are</i>	هِيَ <i>she is</i>	fem.

If to *أَنَا* with its affixes be joined the verb *كَانَ*, the imperfect tense will be formed; thus, *كَانَ أَنْتَ* *thou wast*, *كَانَ هُوَ* *he was*.

The verb *أَنَا* signifies *to have*, when it is followed by *Lomad* with the pronominal affixes; as, *أَنَا لِي* *there is for me, i.e. I have*.

Plural.	Singular.	Gender.
أَنَا لِي <i>we have</i>	أَنَا لِي <i>I have</i>	com.
أَنْتُمْ لِي <i>ye have</i>	أَنْتَ لِي <i>thou hast</i>	masc.
أَنْتُمْ لِي <i>ye have</i>	أَنْتِ لِي <i>thou hast</i>	fem.
هُمْ لِي <i>they have</i>	هُوَ لِي <i>he has</i>	masc.
هُنَّ لِي <i>they have</i>	هِيَ لِي <i>she has</i>	fem.

The negative form is *لَمْ*, a contraction of *لَمْ* and *أَنَا*; when it is joined with the pronominal affixes

we obtain the following, *لَمْ أَجِدْ* *there is not for me*, i.e. *I have not*, *لَمْ تَجِدْ* *thou hast not*, and so on for the others. Or by annexing the affixes to the verb we have, *لَمْ أَكُنْ* *I am not*, *لَمْ تَكُنْ* *thou art not*, *لَمْ نَكُنْ* *we are not*, *لَمْ يَكُنْ* *he is not*, *لَمْ تَكُنْ* *she is not*, &c.

35. We will now give a paradigm of *عَلِمَ* in all its conjugations, &c., as an example of the inflexion of regular verbs in general.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præter. 3. masc.	מָלַךְ	אֶלְמָלַךְ	מָלַךְ	אֶלְמָלַךְ
3. fem.	מָלְכָה	אֶלְמָלְכָה	מָלְכָה	אֶלְמָלְכָה
2. masc.	מָלַכְתָּ	אֶלְמָלַכְתָּ	מָלַכְתָּ	אֶלְמָלַכְתָּ
2. fem.	מָלַכְתְּ	אֶלְמָלַכְתְּ	מָלַכְתְּ	אֶלְמָלַכְתְּ
1. com.	מָלַכְתִּים	אֶלְמָלַכְתִּים	מָלַכְתִּים	אֶלְמָלַכְתִּים
Plur. 3. masc.	מָלְכוּ	אֶלְמָלְכוּ	מָלְכוּ	אֶלְמָלְכוּ
3. fem.	מָלְכְתִּי	אֶלְמָלְכְתִּי	מָלְכְתִּי	אֶלְמָלְכְתִּי
2. masc.	מָלְכְתֶּם	אֶלְמָלְכְתֶּם	מָלְכְתֶּם	אֶלְמָלְכְתֶּם
2. fem.	מָלְכְתֶּיךָ	אֶלְמָלְכְתֶּיךָ	מָלְכְתֶּיךָ	אֶלְמָלְכְתֶּיךָ
1. com.	מָלְכְתֶּיךָ	אֶלְמָלְכְתֶּיךָ	מָלְכְתֶּיךָ	אֶלְמָלְכְתֶּיךָ
Infinitive.	לְמַלֵּךְ	לְאֶלְמַלֵּךְ	לְמַלֵּךְ	לְאֶלְמַלֵּךְ
Imper. masc.	מַלֵּךְ	אֶלְמַלֵּךְ	מַלֵּךְ	אֶלְמַלֵּךְ
fem.	מַלְכִי	אֶלְמַלְכִי	מַלְכִי	אֶלְמַלְכִי
Plur. masc.	מַלְכוּ	אֶלְמַלְכוּ	מַלְכוּ	אֶלְמַלְכוּ
fem.	מַלְכִי	אֶלְמַלְכִי	מַלְכִי	אֶלְמַלְכִי
Fut. 3. masc.	יִמְלֹךְ	יֶאֱלְמֹךְ	יִמְלֹךְ	יֶאֱלְמֹךְ
3. fem.	יִמְלֹכָה	יֶאֱלְמֹכָה	יִמְלֹכָה	יֶאֱלְמֹכָה
2. masc.	יִמְלֹכְתָּ	יֶאֱלְמֹכְתָּ	יִמְלֹכְתָּ	יֶאֱלְמֹכְתָּ
2. fem.	יִמְלֹכְתְּ	יֶאֱלְמֹכְתְּ	יִמְלֹכְתְּ	יֶאֱלְמֹכְתְּ
1. com.	יִמְלֹכְתִּים	יֶאֱלְמֹכְתִּים	יִמְלֹכְתִּים	יֶאֱלְמֹכְתִּים
Plur. 3. masc.	יִמְלְכוּ	יֶאֱלְמְכוּ	יִמְלְכוּ	יֶאֱלְמְכוּ
3. fem.	יִמְלְכְתִּי	יֶאֱלְמְכְתִּי	יִמְלְכְתִּי	יֶאֱלְמְכְתִּי
2. masc.	יִמְלְכְתֶּם	יֶאֱלְמְכְתֶּם	יִמְלְכְתֶּם	יֶאֱלְמְכְתֶּם
2. fem.	יִמְלְכְתֶּיךָ	יֶאֱלְמְכְתֶּיךָ	יִמְלְכְתֶּיךָ	יֶאֱלְמְכְתֶּיךָ
1. com.	יִמְלְכְתֶּיךָ	יֶאֱלְמְכְתֶּיךָ	יִמְלְכְתֶּיךָ	יֶאֱלְמְכְתֶּיךָ
Part. act	מֹלֵךְ	מְאֶלְמֵךְ	מֹלֵךְ	מְאֶלְמֵךְ
pass.	מְלֻכָּה	מְלֻכָּה	מְלֻכָּה	מְלֻכָּה

36. *Observations on Regular Verbs.**The Præterite.*

The first letter of the root is generally without a vowel, the second has for the most part *ʾ*, but sometimes it has *ʿ*, especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, *עָצַח* he ceased, *אָחַז* he was ashamed, *פָּצַע* he cleaved, *נָדַח* he slept, *רָחַח* he trembled, *יָחַד* he lay down, *יָחַד* he inhabited. Also verbs whose middle radical is Olaph; as, *שָׁאַל* he asked, *הָאֵל* he was hoary. Some verbs there are which admit both *ʾ* and *ʿ*; as, *אָכַל* and *אָכַל* he has eaten; but in many of these instances a difference of signification is denoted; thus, according to Castell's *Lexicon* by Michaelis we have *שָׁאַל* he saluted, and *שָׁאַל* he sought. Those also whose first radical is Yud have frequently *ʿ* under the second; as, *יָסַד* he sat.

The Vau of the masc. and Yud of the fem. at the end of the third person, plural number are sometimes omitted, and the verb is written *שָׁחַטוּ* they slew. This is often the case in the oldest MSS. The reason is that these letters are never pronounced.

Nun paragogic is added in some instances both to the masc. and fem. genders of the third person, plural number, but more frequently to the latter; as, *שָׁחַטוּן*, *שָׁחַטוּן* third pers. plu. masc. and fem.

The first person plural has frequently نَ instead of
ـنَ at the end, as, مَلَكُنِي , اَمْلِكُنِي , &c.

A very few verbs are found to have Olaph prosthetic; as, **١٤٢** *he found*, **١٤٣** *he drank*.

The Future.

In the passive conjugations the same forms are used instead of $\bar{\imath}$ of the particle \angle .

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have ֹ; as, מִתְּ, מִתְּ; נִשְׁתֵּי, נִשְׁתֵּי. Those whose third radical is a guttural or Rish take ֹ. A few verbs submit to no rule as to the vowels which they receive; thus, אֶלִּי *I will receive*, which has the same vowels as the Heb. אָלִי. We have also אֶלִּי, אֶלִּי, אֶלִּי, &c.

The second and third persons singular feminine sometimes admit Yud otiose or paragoric at the end; thus, אֶלִּי and אֶלִּי.

The præformative letters are not four, as in Hebrew, namely, אֶלִּי; but only three, namely, אֶלִּי. The third person sing. and plu. of both genders take אֶ, probably from אֶלִּי, or אֶלִּי instead of אֶ as in Hebrew.

It is certainly somewhat remarkable that the prefix for the 3rd. pers. of the fut. should be Nun, when in Heb. and also in Chald. Arab. and Æthiop. it is Yud. The deviation of the Syriac in this particular from the rest of the Shemitic languages has been a puzzle to many, and has given rise to various conjectural explanations. The one, however, in which many Grammarians have seemed inclined to repose, is this, viz. that the Nun was written for Yud by mistake. This opinion is expressed as follows by Hoffman, but in which this distinguished linguist does not at all concur, "*Nun præform. 3 personæ multis suspectum fuit, quia in cognatis dialectis Yud inveniebatur, neque dubitarunt litterarum Yud et Nun, quæ sane sunt figura simillimæ, in auxilium vocare permutationem facillimam.*" Now this mode of accounting for Nun instead of Yud appears to me in the highest degree improbable; indeed almost absurd, when we consider that the language was written and spoken at the same time, and that

Nun is so unlike Yud in pronunciation that it is next to impossible one letter should be mistaken for the other. It is better therefore that we should rest satisfied with the fact, that the fut. form of the 3rd. pers. is נִשְׁמָע and not נִשְׁמָה , than to attempt to explain what, for want of data, is obviously inexplicable.

An exception, however, to the use of the prefix Nun for the third pers. fut. exists in the Jerusalem Lectionary. There, the prefix is universally Yud, as in the other Shemitic dialects. But the whole Lectionary, both in its structure and words, has a very strong Chaldaic complexion, and this circumstance may account for the exceptional usage.

The verb שָׁמַע receives נִ for נִ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præt. שָׁמַע , *he obeyed or consented*, imper. שִׁמְעֵה , part. שֹׁמֵעַ .

The root שָׁמַע , used chiefly in the Aphel, is, in that conjugation, שִׁמְעֵה *he exhorted*.

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination וֹ , and are feminine.

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, שָׁמְעוּ ; *sleep ye*, שִׁמְעוּ *ask ye*. In the Ethpeel and Ethpaal conjugations the middle radical has no vowel,

and under it is placed the *linea occultans*. This peculiarity has probably arisen from the general practice of people to utter a command in a hasty and an abrupt manner.

Nun paragoric is sometimes found with the forms of the imper. in the Peal, Pael and Aphel conjugations; as, ﻻﻫﻮﺗﻪ for ﻻﻫﻮﺗﻪ.

Participles.

The active Participle Peal has always the form ﻓﺎﻋﻞ without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel [◌], but with [◌]. On the contrary, the passive participle has ﻣﺎﻋﻞ with the vowel [◌]; as, ﻣﺎﻟﻮﺗﻪ. The participles of all the other conjugations are derived from the præterite by prefixing Mem. This letter is very probably a particle of the pronoun ﻣﻪ; so that ﻣﺎﻟﻮﺗﻪ is *he who slayeth*, i.e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

From the last remark must be exempted some verbs of the Aphel conjugation, which retain the Olaph when another letter is prefixed; as, ﻣﺎﻟﻮﺗﻪ *permitting to live*. This is also the case in the future.

The part. ﻣﺎﻟﻮﺗﻪ sometimes takes the vowel [◌] on the first rad., especially in intrans. verbs; as, ﻣﺎﻟﻮﺗﻪ *astonished*, Luke i. 21.

Occasionally the form *ܡܠܝܥ* has an active signification; as, *ܡܠܝܥܐ* taking up, *ܡܠܝܥܐ* carrying, *ܡܠܝܥܐ* holding, &c.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into ܐ; as, *ܡܠܝܥܐ* for *ܡܠܐܥܐ*. This is likewise true in the whole conjugation.. See p. 74.

37. The gutturals produce a few anomalies, and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is ܐ, ܐ, ܐ or ܐ, have in the future and imperative Peal for the most part the vowel ܐ under the middle radical. In the other conjugations and the active participle Peal, they have ܐ in the place of ܐ; as, *ܡܠܝܥܐ* worshipping, *ܡܠܝܥܐ* glorying, *ܡܠܝܥܐ* he mocked, *ܡܠܝܥܐ* he commemorated, *ܡܠܝܥܐ*, *ܡܠܝܥܐ*.

In the imperative of the passive conjugations of verbs, which have a guttural for the third radical, the second radical receives a vowel; as, *ܡܠܝܥܐ* for *ܡܠܝܥܐ*.

In the Jerusalem Lectionary the future and imperative Peal of verbs whose third radical is a guttural are formed after the paradigm of the regular verb; as, *ܡܠܝܥܐ*, *ܡܠܝܥܐ*, &c.

The verbs *ܡܠܝܥܐ* he consoled, *ܡܠܝܥܐ* he defiled, *ܡܠܝܥܐ* he polluted, and a few others in the Pael and Ethpaal conjugations, have the same changes of the vowels as the guttural verbs are mentioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles (form *ܡܠܝܥܐ*) and the personal pronouns placed after them; thus,

Singular.

أَنَا مُسَلِّمٌ f., أَنَا مُسَلِّمٌ I am slaying, m.

أَنْتَ مُسَلِّمٌ thou art slaying

أَنْتِ مُسَلِّمَةٌ thou art slaying

هُوَ مُسَلِّمٌ he is slaying

هِيَ مُسَلِّمَةٌ she is slaying.

Plural.

هُمْ مُسَلِّمُونَ we are slaying

أَنْتُمْ مُسَلِّمُونَ ye are slaying

أَنْتِمْ مُسَلِّمَاتٌ they are slaying

} masc.

هُمْ مُسَلِّمَاتٌ we are slaying

أَنْتُمْ مُسَلِّمَاتٌ ye are slaying

أَنْتِمْ مُسَلِّمَاتٌ they are slaying

} fem.

The third pers. plu. is generally expressed simply by the act. part. in the plural number.

The personal pronoun is often found before as well as after the participle; as, أَنَا أَمْضِي I go, Gen. xv. 2. Several words sometimes intervene between the first pronoun and the participle; as, أَنَا بِأَنْ لَا حَيَاةَ لِي I die without children. Mār Jacob's Scholium on this passage.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, أنتَ مُسَلِّمٌ , أنتَ مُسَلِّمَةٌ *thou art slaying*, second pers. sing. masc. and fem. مُسَلِّمِينَ for both genders in the first pers. plural.

The substantive verb added to the participial form مُسَلِّمٌ will usually express the imperfect tense; as, يَسَلِّمُ *he was slaying*. But if this verb be added to the præterite it will usually make the pluperfect tense; as, سَلَّمَ *he had slain*.

The pluperfect tense will not always be determined in this manner; for it sometimes happens that the auxiliary verb is thus found with the præterite, when the context will not permit it to signify the pluperfect tense. In such case the præterite or imperfect tense will be expressed, and which of them the context will determine.

IRREGULAR VERBS.

39. LARGE classes of verbs deviate from the foregoing paradigm of مُسَلِّمٌ , and present many irregularities in the process of conjugation. They are produced by nearly the same causes as they are in Hebrew, namely, by gutturals, which have been

already noticed; by the letters ך ם ן; by the first radical being Nun; or by the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb חַי is employed to designate the conjugations. The classes of irregular verbs also are usually denoted, for the sake of brevity, by one of the letters in חַי; thus, ח, ח, ח, stand for verbs the first radical of which is ך or ם; ח, ח, ח, those the middle radical of which is ן or ם, or the second and third radicals the same; and finally ח, ח, those the last radical of which is ך or ם.

40. Verbs "ח" or "ה".

1. In accounting for the anomalies which exist in this class, it is to be observed that Olaph or Yud beginning a word must have a vowel; as, אָמַר, *he said*, יָבַח, *he begot*, and not אַמַר, יבַח. See § 5.

2. In the middle of a word Olaph or Yud and the preceding letter cannot be both without vowels. This is the consequence of what is stated in (1); for in those forms where two consonants without vowels come together the Olaph or Yud being the second

would begin a syllable, and would consequently require a vowel as much as at the beginning of a word.

3. This vowel of the Olaph or Yud is generally remitted to the preceding letter; but when an addition is made to the end of the word, to avoid the concourse of several letters without vowels, the Olaph or Yud retains its vowel; thus, *he was begotten*, *they were corroded*, *I was begotten*.

4. In the Aphel, Shaphel, and their passive conjugations, the Olaph or Yud is changed into Vau, which coalesces with the preceding ' and makes the diphthong *au*; as, *eat*, *beget*.

5. Olaph and Yud are dropped in the future first person singular of the Peal conjugation; as, *I shall eat*, for *eat*, *I shall beget*, for *beget*.

In other parts of the fut. Peal, and the infin. the initial *ב* is changed into *ו*; as, *eat*, *beget*.

6. Verbs *ב* are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

7. In the Peal conjugation the vowel of the Olaph is *ו* in the præter., and of the Yud *ו*. In the pass. participle it is *ו* in the one case, and *ו* in the other. In

the imper. of verbs ٤ in those cases where the second vowel is ˆ, the first is ˙; as, ٤٥٦ *eat thou*, masc.; but if the second vowel be ˙, the first is ˆ; as, ٤٥٦ *say thou*, masc. A similar rule is observed in the future tense, namely, when the second vowel is ˆ the first is ˆ, and when the second is ˙ the first is ˙.

8. The Olaph in the Ethpeel and Ethpaal conjugations is sometimes changed into ٤; as, ٤٥٦ from ٤٥٦ *he took*, ٤٥٦ *he lamented*. Indeed Olaph preceded by Thau is frequently changed into Thau for the sake of euphony.

9. Olaph or Yud in the middle of a word rests in general in ˆ or ˙. The latter is sometimes changed into the former.

The verb ٤٥٦ *he departed*, makes its imperative mood of the Peal conjugation thus,

٤٥٦ ٤٥٦ ٤٥٦ ٤٥٦

Similarly ٤٥٦ *he came*, has imper. ٤٥٦, ٤٥٦, ٤٥٦, ٤٥٦.

The ٤ of ٤٥٦ when it means *to go*, has the *linea occultans* as often as it ought to have a vowel from the analogy of the regular verb, and Zain by the same rule is without one. In such cases the vowel of Lomad is remitted to Zain; as, ٤٥٦ *she departed*.

In the passive part. Peal the radical ٤ in some verbs receives the vowel ˙ instead of ˆ; as, ٤٥٦ *taught*, Rom. ii. 18.

Yud in the verb **עָטַ** has no need of the vowel =; because the second radical is not pronounced, and therefore its vowel is remitted to the first. There are however forms in which the ע is retained without the *linea occultans*; as, **עָטַע** and **עָטַע**. In the imper. we have **עָטַ**.

The Yud remains in the Aphel conjugation in the verbs **עָטַע** *he ejaculated*, **עָטַע** *he sucked*. The verb **עָטַע** changes the final ע into פ; as, **עָטַע** *he brought*.

עָטַע drops the first radical altogether in the Pael; as, **עָטַע**, **עָטַע** for **עָטַע**, **עָטַע**.

עָטַע *he was faithful*, in the Aphel conjugation takes ע as the characteristic, and ע is changed into פ; thus, **עָטַע** *he believed*; so Heb; **עָטַע**, Arab. **عَمِنَ**.

Some verbs beginning with Yud reject this radical in the imperat. inf. and fut. Peal; as, **עָטַע** *he knew*, fut. **עָטַע**, infin. **עָטַע**, imperat. **עָטַע**; **עָטַע** *he set*, fut. **עָטַע**, infin. **עָטַע**, imperat. **עָטַע**.

41. Verbs "פ.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations, and the rule is this: whenever Nun is at the end of a syllable and without a vowel, according to the analogy of the regular verb,

H

it is rejected. We have therefore fut. Peal **يُفَعِّم**
Ne-puk, for **يُفَعِّم** *Nen-puk*, inf. **يُفَعِّم** for **يُفَعِّم**.
يُفَعِّم for **يُفَعِّم** from **يُفَعِّم**. In such cases the 2nd.
 radical has *kushoi* when it is a **ك** letter.

In the imper. Peal the Nun is thrown away at the beginning of the word ; as, **فَعِّم** for **يُفَعِّم**, **فَعِّم** for **يُفَعِّم**. The reason of this elision is perhaps the difficulty of pronouncing it with rapidity in such a situation, and it has therefore been neglected in writing.

The Ethpeel, Pael and Ethpaal conjugations of these verbs are quite regular in all their forms.

Verbs of this class are not found in the Shaphel and its passive conjugation.

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs ; thus, **يُفَعِّم** *he cut*, **يُفَعِّم** *he breathed*, **يُفَعِّم** *he fixed*, take the vowel ^ ; but **يُفَعِّم** *he adhered*, **يُفَعِّم** *it flowed down*, have ^ . There are a few exceptions ; as, **يُفَعِّم** *he descended*, which takes ^ in the fut. and imper. **يُفَعِّم**, **يُفَعِّم**.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same ; nor when the middle radical

is one of the quiescent letters; nor in some verbs whose second radical is *He*; as, *نَسَّ*, *نَسَّ*.

هَصَفَ *he ascended*, is anomalous, and takes some of its forms from the obsolete verb *هَفَفَ*; as, *هَفَّ* imper. *هَفِّفْ* inf. *يَهْفِفُ* fut., *هَفَّ* Aphel.

Olaph, characteristic of the Aphel conjugation, is occasionally retained with the prefixes; as, *لَايِمِلْ* *thou wilt bring down*, from *لَايَمِلْ*.

42. Verbs "ح" or "خ".

Verbs having Vau and those having Yud for their middle radical letter differ so little from each other in their conjugations, that they may be both comprehended in one class. These letters are sometimes placed in such situations as to lose their consonantal power, and defects in consequence arise in those forms of the verb where that power is lost.

1. Vau deprived of a vowel for the most part rests in the vowel *^*. In such case whenever another vowel is required by the analogy of the regular verb, the Vau is usually changed into Yud; as *لَايَمِلْ* for *لَايَمِلْ*, *لَايَمِلْ* for *لَايَمِلْ*.

2. Vau for the most part takes the vowel *^* or *^*. When therefore another vowel is required by the analogy of the regular verb, the Vau is taken away, or changed into Olaph or Yud; as, *لَايَمِلْ* for *لَايَمِلْ*, *لَايَمِلْ* for *لَايَمِلْ*, fem. *لَايَمِلْ*, plu. *لَايَمِلْ*.

	Peal.	Ethpeel.	Peal.	Ethpaal.
Præter. Sing. 3. masc.	أَحَا	أَزَا	أَحَا	أَزَا
3. fem.	أَحَا	أَزَا	أَحَا	أَزَا
2. masc.	أَحَا	أَزَا	أَحَا	أَزَا
2. fem.	أَحَا	أَزَا	أَحَا	أَزَا
1. com.	أَحَا	أَزَا	أَحَا	أَزَا
Plur. 3. masc.	أَحَا	أَزَا	أَحَا	أَزَا
3. fem.	أَحَا	أَزَا	أَحَا	أَزَا
2. masc.	أَحَا	أَزَا	أَحَا	أَزَا
2. fem.	أَحَا	أَزَا	أَحَا	أَزَا
1. com.	أَحَا	أَزَا	أَحَا	أَزَا
Infinitive.	حَا	حَا	حَا	حَا
Imper. Sing. masc.	أَحَا	أَزَا	أَحَا	أَزَا
fem.	أَحَا	أَزَا	أَحَا	أَزَا
Plur. masc.	أَحَا	أَزَا	أَحَا	أَزَا
fem.	أَحَا	أَزَا	أَحَا	أَزَا
Fut. Sing. 3. masc.	أَحَا	أَزَا	أَحَا	أَزَا
3. fem.	أَحَا	أَزَا	أَحَا	أَزَا
2. masc.	أَحَا	أَزَا	أَحَا	أَزَا
2. fem.	أَحَا	أَزَا	أَحَا	أَزَا
1. com.	أَحَا	أَزَا	أَحَا	أَزَا
Plur. 3. masc.	أَحَا	أَزَا	أَحَا	أَزَا
3. fem.	أَحَا	أَزَا	أَحَا	أَزَا
2. masc.	أَحَا	أَزَا	أَحَا	أَزَا
2. fem.	أَحَا	أَزَا	أَحَا	أَزَا
1. com.	أَحَا	أَزَا	أَحَا	أَزَا
Part. act.	أَحَا	أَزَا	أَحَا	أَزَا
pass.	أَحَا	أَزَا	أَحَا	أَزَا

[illegible]

	Peal.	Ethpeel.
Præt. Sing. 3. masc.		
3. fem.		
2. masc.		
2. fem.		
1. com.		
Plur. 3. masc.		
3. fem.		
2. masc.		
2. fem.		
1. com.		
Infinitive.		
Imper. Sing. masc		
fem.		
Plur. masc.		
fem.		
Fut. Sing. 3. masc.		
3. fem.		
2. masc.		
2. fem.		
1. com.		
Plur. 3. masc.		
3. fem.		
2. masc.		
2. fem.		
1. com.		
Part act.		
pass.		

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104 CONJUGATION OF VERBS **ف**. EX. **يَخْرُجُ** *he went forth.*

	Peal.	Afel.	Ethtafal.
Præt. Sing. 3. masc.	يَخْرُجُ	أَخْرَجَ	أَخْرَجَ
3. fem.	تَخْرُجُ	أَخْرَجَتْ	أَخْرَجَتْ
2. masc.	تَخْرُجُ	أَخْرَجَ	أَخْرَجَ
2. fem.	تَخْرُجِينَ	أَخْرَجْتِ	أَخْرَجْتِ
1. com.	تَخْرُجُ	أَخْرَجَ	أَخْرَجَ
Plur. 3. masc.	يَخْرُجُونَ	أَخْرَجَهُمْ	أَخْرَجَهُمْ
3. fem.	تَخْرُجْنَ	أَخْرَجَتْهُنَّ	أَخْرَجَتْهُنَّ
2. masc.	يَخْرُجُونَ	أَخْرَجَهُمْ	أَخْرَجَهُمْ
2. fem.	يَخْرُجْنَ	أَخْرَجَهُنَّ	أَخْرَجَهُنَّ
1. com.	يَخْرُجُونَ	أَخْرَجَهُمْ	أَخْرَجَهُمْ
Infinitive.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ
Imper. Sing. masc.	اَخْرُجْ	اَخْرُجْ	اَخْرُجْ
fem.	اَخْرُجِي	اَخْرُجِي	اَخْرُجِي
Plur. masc.	اَخْرُجُوا	اَخْرُجُوا	اَخْرُجُوا
fem.	اَخْرُجْنَ	اَخْرُجْنَ	اَخْرُجْنَ
Fut. Sing. 3. masc.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ
3. fem.	تَخْرُجُ	تَخْرُجُ	تَخْرُجُ
2. masc.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ
2. fem.	تَخْرُجِينَ	تَخْرُجِينَ	تَخْرُجِينَ
1. com.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ
Plur. 3. masc.	يَخْرُجُونَ	يَخْرُجُونَ	يَخْرُجُونَ
3. fem.	تَخْرُجْنَ	تَخْرُجْنَ	تَخْرُجْنَ
2. masc.	يَخْرُجُونَ	يَخْرُجُونَ	يَخْرُجُونَ
2. fem.	تَخْرُجْنَ	تَخْرُجْنَ	تَخْرُجْنَ
1. com.	يَخْرُجُونَ	يَخْرُجُونَ	يَخْرُجُونَ
Part. act.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ
pass.	يَخْرُجُ	يَخْرُجُ	يَخْرُجُ

3. In the Aphel conjugation the Vau is changed into Yud; the Vowel [◌], which belongs to Vau, is also changed into [◌], and this vowel is remitted to the preceding letter; as, [◌] for [◌].

There are some verbs which preserve the [◌] in the Pael and Ethpaal conjugations; [◌] *he disturbed*, [◌] *he was disturbed*, [◌] *he joined in matrimony*.

In the part. Peal the Vau is changed into Olaph, and is pronounced Yud. When the third radical is a guttural or Rish, the vowel [◌] is changed into [◌]. See § 37.

Throughout the Ethpeel conjugation [◌] of the syllable [◌] is doubled, except in the 2nd. pers. and 3rd. pers. sing. fem. fut. This is the same as in the Chaldee, except in the latter language the duplication is made by the Dagesh forte.

The verbs of this class are not found in the Shaphel and Eshtaphal conjugations.

There are some verbs having the middle radical Vau, which are not conjugated after the paradigm; namely,

- (1) Those which have Olaph or Yud for the third radical; as, [◌] *he was equal*, [◌] *he was drunk*.
- (2) Such verbs as [◌] *he desired*, [◌] *he rejoiced*, [◌] *he danced*, [◌] *he acted unjustly*.

In some verbs a difference of signification is marked

by the middle radical Vau being moveable or other-
wise; as, *וָהָה* it was white, *וָהָה* he saw.

Verbs having Yud for the middle radical letter, preserve it in most of the forms of the Peal conjugation; for instance, *וָהָה* in the præterite.

Plural.	Singular.
<i>וָהָהוּ</i>	<i>וָהָה</i>
<i>וָהָהֶם</i>	<i>וָהָהָה</i>
<i>וָהָהֶם</i>	<i>וָהָהָה</i>
<i>וָהָהֶם</i>	<i>וָהָהָה</i>
<i>וָהָהֶם</i>	<i>וָהָהָה</i>

In the fut. Peal the præformative letters have no vowel except that which belongs to the first person singular.

From verbs of this class quadriliteral forms are frequently derived, and make two additional conjugations, namely, Palpel and its passive Ethpalpal; as, *וָהָה* he made a commotion, from *וָהָה*; *וָהָה* he exalted, from *וָהָה*. See *quadriliteral verbs*.

In *וָהָה* he lived, whenever a præformative is annexed, the Yud is taken away and its vowel sometimes remitted to the preceding consonant; as, inf. *וָהָה* for *וָהָה*, fut. *וָהָה*, Aphel *וָהָה*. We also find *וָהָה*, *וָהָה*, fut. Aph. *וָהָה*.

43. Verbs ״ח.

There are a few anomalies in these verbs, but they are not so numerous nor of a kind to require a paradigm. Most of them may be accounted for on the principle stated in § 40; namely, that *Olaph remits its vowel to the preceding letter, which was previously without a vowel*. Agreeably to this law we have אָלַף *he was good*, אָלַד *he was old*, אָלַח *he enquired*, imper. אָל *put on the shoe*. So also in Ethpeel we have אָלַח .

Olaph is sometimes placed before the first radical; whence we have from אָל the following forms, אָלַח , אָלַד , אָלַח .

In Aphel we have אָלַח *he did badly*, אָלַח *he put on shoes*, אָלַח *he did well*.

In Pael and Ethpaal conjugations Olaph is generally changed into Yud; as, אָלַח *he prepared*, אָלַח *he was prepared*. But we have אָלַח , אָלַח .

In the Ethpaal of אָל we have both forms; viz. אָלַח and אָלַח .

44. Verbs ״פּ and ״ח.

This class comprehends the two classes of Hebrew verbs terminating in ״ and ״, and the three classes of Arabic verbs ending in ي, و, ا.

In the consideration of these verbs, we observe,

1st. When they receive an addition to the end,

	Peal.	Aphel.	Ethtaphal.
Præter. Sing. 3. masc.	כָּן	אָכַן	אֲכַלְכֶּן
3. fem.	כָּנָה	אָכְנָה	אֲכַלְכֶּנָּה
2. masc.	כָּנָה	אָכַנְךָ	אֲכַלְכֶּנְךָ
2. fem.	כָּנְתָה	אָכְנִי	אֲכַלְכֶּנִּי
1. com.	כָּנָה	אָכַנָּה	אֲכַלְכֶּנָּה
Plur. 3. masc.	כָּנוּ	אָכְנוּ	אֲכַלְכֶּם
3. fem.	כָּנְתוּ	אָכְתוּ	אֲכַלְכֶּתֶם
2. masc.	כָּנְתֶם	אָכְתֶּם	אֲכַלְכֶּתֶם
2. fem.	כָּנְתֶיךָ	אָכְתִּי	אֲכַלְכֶּתִּי
1. com.	כָּנוּ	אָכְנוּ	אֲכַלְכֶּם
Infinitive.	כֹּחֵן	מֹאכֵן	מֹאכֵלְכֶם
Imper. Sing. masc.	כֹּחֵן	אֲכַן	אֲכַלְכֶּן
fem.	כֹּחִי	אֲכִי	אֲכַלְכֶּנָּה
Plur. masc.	כֹּחֵם	אֲכֹנוּ	אֲכַלְכֶּם
fem.	כֹּחִי	אֲכִי	אֲכַלְכֶּתֶם
Fut. Sing. 3. masc.	יִכָּן	יִאָּכַן	יִאֲכַלְכֶּן
3. fem.	יִכָּנָה	יִאָּכְנָה	יִאֲכַלְכֶּנָּה
2. masc.	יִכָּנָה	יִאָּכְנֶךָ	יִאֲכַלְכֶּנְךָ
2. fem.	יִכָּנְתָה	יִאָּכְנִי	יִאֲכַלְכֶּנִּי
1. com.	יִכָּנָה	יִאָּכְנָה	יִאֲכַלְכֶּנָּה
Plur. 3. masc.	יִכָּנְנוּ	יִאָּכְנוּ	יִאֲכַלְכֶּם
3. fem.	יִכָּנְתוּ	יִאָּכְתוּ	יִאֲכַלְכֶּתֶם
2. masc.	יִכָּנְתֶם	יִאָּכְתֶּם	יִאֲכַלְכֶּתֶם
2. fem.	יִכָּנְתֶיךָ	יִאָּכְתִּי	יִאֲכַלְכֶּתִּי
1. com.	יִכָּנְנוּ	יִאָּכְנוּ	יִאֲכַלְכֶּם
Part. act.	כֹּחֵן	מֹאכֵן	מֹאכֵלְכֶם
pass.	כֹּחִי	מֹאכִי	מֹאכֵלְכֶם

[illegible]

Vowel preceding.

Sing.	Plu.
ف	ف
ي	ف
ح	ح
ف, ف (before Yud and in the Fut.)	
ن (ن)	

It will not be necessary to extend the paradigm beyond the Peal conjugation, for the others are inflected like it. Whatever deviations there are will be given. Neither will it be necessary to give examples of irregular verbs, except that class of them which have Olaph for the third radical, and of which, on account of some striking peculiarities, particular notice must be taken.

The first and second persons of both numbers through both the tenses do not take the objective affixes of the same person, otherwise the signification would be reciprocal, which is usually expressed by certain conjugations.

In the præt. the third pers. plu. fem. has two forms, *مُهَنْت* and *مُهَنْت*, one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form *مُهَنْت*.

Verbs of the sec. pers. plu. præt. of both genders do not receive the affixes *ف* and *ح*; instead of them are used the separate pronouns *إِنَّ* and *إِنَّ*.

The following transposition of vowels takes place in receiving the objective affixes:—

مَلَّهْ becomes	مَلَّهْ
مَلَّهْ	مَلَّهْ
مَلَّهْ	مَلَّهْ
مَلَّهْ, مَلَّهْ	مَلَّهْ, مَلَّهْ
مَلَّهْ, مَلَّهْ	مَلَّهْ, مَلَّهْ
مَلَّهْ	مَلَّهْ

47. *Præterite.*

3rd. pers. sing. masc. مَلَّهْ *he has slain.*

مَلَّهْ *he has slain me*, مَلَّهْ *us*, مَلَّهْ
thee, masc.; مَلَّهْ *thee, fem.*; مَلَّهْ
you, masc.; مَلَّهْ *you, fem.*; مَلَّهْ
him, مَلَّهْ *her*, مَلَّهْ *them, masc.*;
مَلَّهْ *them, fem.*

3rd. pers. sing. fem. مَلَّهْ *she has slain.*

مَلَّهْ *she has slain me*, مَلَّهْ *us*, مَلَّهْ
thee, masc.; مَلَّهْ *thee, fem.*; مَلَّهْ
you, masc.; مَلَّهْ *you, fem.*; مَلَّهْ
him, مَلَّهْ *her*, مَلَّهْ *them,*
masc.; مَلَّهْ *them, fem.*

2nd. pers. sing. masc. مَلَّهْ .

مَلَّهْ *thou hast slain me*, مَلَّهْ *us*,
مَلَّهْ *him*, مَلَّهْ *her*, مَلَّهْ
them masc.; مَلَّهْ *them, fem.*

2nd. pers. sing. fem. مَلَكْتِ .

مَلَكْتِ مَلَكْتِ thou hast slain me, us,
مَلَكْتِ مَلَكْتِ him, مَلَكْتِ مَلَكْتِ her; مَلَكْتِ مَلَكْتِ
them, masc.; مَلَكْتِ مَلَكْتِ them, fem.

1st. pers. sing. مَلَكْتُ

مَلَكْتُ مَلَكْتُ thee, masc.; مَلَكْتُ مَلَكْتُ thee, fem.;
مَلَكْتُ مَلَكْتُ you, masc.; مَلَكْتُ مَلَكْتُ you, fem.;
مَلَكْتُ مَلَكْتُ him, مَلَكْتُ مَلَكْتُ her, مَلَكْتُ مَلَكْتُ
them, masc.; مَلَكْتُ مَلَكْتُ them, fem.

3rd. pers. plu. masc. مَلَكُوا or مَلَكُوا.

مَلَكُوا مَلَكُوا me, مَلَكُوا مَلَكُوا us, مَلَكُوا مَلَكُوا thee,
masc.; مَلَكُوا مَلَكُوا thee, fem.; مَلَكُوا مَلَكُوا you,
masc.; مَلَكُوا مَلَكُوا you, fem.; مَلَكُوا مَلَكُوا him,
مَلَكُوا مَلَكُوا her, مَلَكُوا مَلَكُوا them, masc.;
مَلَكُوا مَلَكُوا them, fem. The other form becoming
مَلَكُوا takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. مَلَكْنَ or مَلَكْنَ.

مَلَكْنَ مَلَكْنَ me, مَلَكْنَ مَلَكْنَ us, مَلَكْنَ مَلَكْنَ thee,
masc.; مَلَكْنَ مَلَكْنَ thee, fem.; مَلَكْنَ مَلَكْنَ you,
masc.; مَلَكْنَ مَلَكْنَ you, fem.; مَلَكْنَ مَلَكْنَ him,
مَلَكْنَ مَلَكْنَ her. The other form becoming
مَلَكْنَ takes the affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. مَلْهَكْ.

مَلْهَكْ me, مَلْهَكْ us, مَلْهَكْ him, مَلْهَكْ her.

2nd. pers. plu. fem. مَلْهَكْ.

مَلْهَكْ me, مَلْهَكْ us, مَلْهَكْ him, مَلْهَكْ her.

1st. pers. plu. مَلْهَكْ.

مَلْهَكْ thee, masc.; مَلْهَكْ thee, fem.;
مَلْهَكْ you, masc.; مَلْهَكْ you, fem.;
مَلْهَكْ him, مَلْهَكْ her.

Infinitive. مَلْهَكْ.

مَلْهَكْ to slay me, مَلْهَكْ us, مَلْهَكْ
thee, masc.; مَلْهَكْ thee, fem.; مَلْهَكْ
you, masc.; مَلْهَكْ you, fem.; مَلْهَكْ
him, مَلْهَكْ her.

Imperative. مَلْهَكْ.

2nd. pers. sing. masc.

مَلْهَكْ me, مَلْهَكْ us, مَلْهَكْ
him, مَلْهَكْ her.

2nd. pers. sing. fem. مَلْهَكْ.

مَلْهَكْ me, مَلْهَكْ us, مَلْهَكْ
him, مَلْهَكْ her, fem.

Plu. numb. 2nd. pers. masc. مَلْهُكْ، مَلْهُكْ.

مَلْهُكْ or مَلْهُكْ *me*, مَلْهُكْ or مَلْهُكْ
..... *us*, مَلْهُكْ or مَلْهُكْ *him*, مَلْهُكْ or
مَلْهُكْ *her*.

2nd. pers. fem. مَلْهُكْ.

مَلْهُكْ or مَلْهُكْ *me*, مَلْهُكْ or مَلْهُكْ
..... *us*, مَلْهُكْ or مَلْهُكْ *him*, مَلْهُكْ or
مَلْهُكْ *her*.

Future Tense.

3rd. pers. sing. masc. يَمْلُكْ.

يَمْلُكْ *me*, يَمْلُكْ *us*, يَمْلُكْ *thee*,
masc.; يَمْلُكْ *thee*, *fem.*; يَمْلُكْ *you*,
masc.; يَمْلُكْ *you*, *fem.*; يَمْلُكْ
him, يَمْلُكْ *her*.

2nd. pers. sing. fem. يَمْلُكْ.

يَمْلُكْ *me*, يَمْلُكْ *us*, يَمْلُكْ
..... *him*, يَمْلُكْ *her*.

3rd. pers. plu. masc. يَمْلُكْ.

يَمْلُكْ *me*, يَمْلُكْ *us*, يَمْلُكْ
thee, *masc.*; يَمْلُكْ *thee*, *fem.*; يَمْلُكْ
..... *you*, *masc.*; يَمْلُكْ *you*, *fem.*; يَمْلُكْ
..... *him*, يَمْلُكْ *her*.

3rd. pers. fem. plu. *يَمْلِكُنَّ*

يَمْلِكُنَّ me, *يَمْلِكُنَّ* us, *يَمْلِكُنَّ*
thee, masc. ; يَمْلِكُكِ *thee, fem. ; يَمْلِكُكُمْ*
you, masc. ; يَمْلِكُكِ *you, fem. ; يَمْلِكُكُمْ*
him, يَمْلِكُنَّ *her.*

Participles are seldom found with the objective affixes ; when they are, the modification they undergo is the same as that for nouns.

48. *Observations.*

Præterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes ; thus, *يَمْلِكُ*, when it takes the affixes, remits the ' to َ (see p. 119), which is similar to *يَمْلِكُ*. In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the ' is put back on the first letter, َ receives ^, and ُ of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having ^ with the second rad. retain it in those places where ' is found in *يَمْلِكُ*.

Verbs having Olaph or Yud for the first radical may be referred to *يَمْلِكُ* ; for whenever َ is destitute of a vowel, there Olaph has ^ and Yud ^ ; when َ has ^, Olaph and Yud have the same.

Pael, Aphel and Shaphel conjugations retain the first vowel immoveable, but the second they change in the same manner as in Peal.

The affix **עָו** is used after Yud, **עַ** after those which end in **ו** servile; this is the case throughout the conjugations.

Infinitive.

In the infin. Peal the last vowel is taken away, except with the suffixes **עָו** and **עַ**; but if it be **ו**, as in verbs having Vau the second radical, the vowel remains. In the other conjugations having the termination **עָו**, **ל** is added with the suffixes.

Imperative.

The imper. of all the conjugations, where the middle radical has any one of the vowels **א**, **ו** or **י**, does not change its form in the sing., and inserts Yud before the affixes.

The vowel **עָו** in the plu. masc. is remitted to the first radical.

Pael, Aphel and Shaphel conjugations, when the imper. agrees with the præter., cast away the vowel of the 2nd. radical before the suffixes; as, **אָבִיחֵם** *bring him*. But verbs having the middle radical **ל**, **ו** or **י**, as well as some paragogic forms, retain the vowel; as, **אָבִיחֵם** *do me good*.

Future.

The 1st. pers. of both numbers, 2nd. pers. sing. masc., and 3rd. pers. sing. of both genders preserve the second vowel before the affixes **עָו** and **עַ**; but it

is lost in the others. The remaining persons keep both vowels in all the forms.

The verb كَلَم with Affixes.

The forms which end in ا , viz., præt. Peal m.; Imp. Pael, Aphel and Shaphel in 3rd. pers. sing. masc. cast away ا , but retain the vowel و , by which the suffixes are annexed to the verb; as, كَلِمَ , كَلِمِي , كَلِمِي . In the Inf. Peal the ا is changed into ا moveable; as, كَلِمِ , كَلِمِي , كَلِمِي ; but before ه and ه the ا is removed, although و is retained; as, كَلِمِ , كَلِمِي .

Those forms of the verb ending in ا , such as the futures and participles, when they use the affixes, are accustomed to change ا into ا , the vowel being retained; as, كَلِمِ , كَلِمِي .

There is this peculiarity in the forms terminating in و , that they change و into و or و ; as, كَلِمِ , or كَلِمِي , كَلِمِ , or كَلِمِي .

The form م , which is the termination of the 3rd. pers. præt. plu. of all the conjugations except Peal, is changed before the affixes into م ; as, كَلِمِ they tempted, كَلِمِي , كَلِمِي .

In those parts of the verb which end in ا , the vowel is either expunged, and the ا becomes moveable, or both ا and ا are retained; as, كَلِمِ , كَلِمِي , كَلِمِي .

Affix Sing.	1 Masc.	2 Masc.	2 Fem.
Præter. Peal. 3. masc.	كَتَبَ	كَتَبَ	كَتَبَتْ
3. fem.	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ
2. masc.	كَتَبْتَ		
2. fem.	كَتَبْتِ		
1. com.		كَتَبُوا	كَتَبْنَ
Plur. 3. masc.	كَتَبُوا	كَتَبُوا	كَتَبْنَ
3. fem.	كَتَبْنَ	كَتَبْنَ	كَتَبْنَ
2. masc.	كَتَبْتُمْ		
2. fem.	كَتَبْتُنَّ		
1. com.		كَتَبُوا	كَتَبْنَ
Infinitive.	كَتَبَ	كَتَبَ	كَتَبَتْ
Imper. Sing. masc.	كَتِبْ		
fem.	كَتِبِي		
Plur. masc.	كَتِبُوا		
fem.	كَتِبْنَ		
Fut. Sing. 3. masc.	يَكْتُبُ	يَكْتُبُ	يَكْتُبُ
Plur.	Retains the form of the regular verb.		
Pael. Præter. Sing 3 masc.	كَتَبَ	كَتَبَ	كَتَبَتْ
3 fem.	كَتَبَتْ	كَتَبَتْ	كَتَبَتْ
Plur. 3 masc.	كَتَبُوا	كَتَبُوا	كَتَبْنَ
The other persons follow the form of the regular verb.			Aphel and
Imper. Sing. masc.	كَتِبْ		
fem.	كَتِبِي		
Plur. masc.	كَتِبُوا		
fem.	كَتِبْنَ		

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There are many parts of the verb which follow the regular forms of *ܡܠܝ* in every respect, viz. the paragogic forms, the 3rd. pers. sing. fem., 1st. and 2nd. pers. sing. and plu. præt. ; 2nd. pers. sing. fem., 2nd. and 3rd. pers. plu. masc. and fem. fut. ; and the inf. of all the conjugations, the inf. Peal excepted.

Some instances are met with in the 3rd. pers. plu. masc. of the Peal conj. where the 3rd. rad. Olaph is retained with the affixes ; as, *ܡܠܝܢܝܢܝܢ* *they have built it*. This remark applies also to the 2nd. pers. plu. Imp. of both genders ; as, *ܡܠܝܢܝܢ* *loose him*, John xi. 44. This custom of preserving Olaph is also found in the partic. Peal as well as in the Imp. sing. and plu. of all the active conjugations ; as, *ܡܠܝܢܝܢ* *hating me*, Ps. ix. 14 ; *ܡܠܝܢܝܢ* *shew me*, Cant. ii. 14.

In the futures, where Yud quiescent follows the last vowel, before the suffixes another Yud is sometimes added ; as, *ܡܠܝܢܝܢܝܢ* *do not loose it*. Amira, Gram. Chald. p. 377. Hoffman, however, doubts the truth of this, and is of opinion that the Yud has got into the text in this and other places through the carelessness of editors. See his Gram. Syr. p. 230 In 1 Cor. xii. 31 we have an example of the Yud being rejected ; viz. *ܡܠܝܢܝܢ* *I will shew you*. Sometimes we have = used for ܝ, especially before the affixes of the 3rd. pers. sing. fem. ; as in Peal, Matth. ii. 19, *ܡܠܝܢܝܢ* *he would dismiss him*.

In 3rd. pers. præt. plu. fem. the common form is joined

with the affixes much more frequently than the paragodic; as, **שָׁמַר** *they healed him*, is found rather than **שָׁמַר**.

49. *Doubly Defective Verbs.*

The irregularities in verbs, it has been already observed, are produced by having as a radical one of the letters Olaph, Vau, Yud or Nun, which in certain situations is dropped, or by having the second and third radicals the same. There may be roots having more than one radical, which is subject to elision or quiescence. Of course it will not happen at the same time that all the letters will disappear or become quiescent; for the principles on which these peculiarities depend cannot operate simultaneously by any combination of circumstances so as to produce this effect. It will therefore follow that some letters of the root must remain in every part of the conjugation, and that in general no two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, **נָחַם** *he injured*, Ethpeel **נִחַם**, where Olaph is changed into Yud; Aphel **נָחַם**, where the initial Nun is assimilated. So we have **נָחַם** *he tempted*, Aph. **נָחַם**.

2nd. Verbs having the first and third radicals Olaph ; as, |ז| *he came*, fut. Peal |ז|, inf. |ז|, imper. |ז|, Aph. |ז| which possess the defects both of |ז| and |ז|. Again, |נ| *he lamented*, fut. |נ|, inf. |נ|, imper. |נ|.

3rd. Those with the first radical Yud and the third Olaph ; as, |פ|, or |פ| *he swore*, |פ| *I have sworn*, |פ| *he will swear*, |פ| *to swear*, imper. |פ| Aph. |פ|. |פ| *he grew*, fut. |פ|, inf. |פ|, imper. |פ| Aph. |פ|.

4th. Verbs having the second and third radicals Olaph. |ל| *he forbade*, whence 3rd. pers. præt. plu. |ל|, inf. |ל|, imper. |ל|, fut. |ל|. |ל| *he laboured*, fut. |ל|, inf. |ל|, imper. |ל|, Aph. |ל|, or |ל|.

|ל| has the shortened form of the fut. |ל|, as well as the ordinary |ל|.

50. Quadriliteral Verbs.

The Syrians have some verbs composed of more than three letters ; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from trilateral roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

I. By the repetition of one or two of the letters

of the trilateral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau (see § 42, 45); thus,

سَلَسَلَ he dragged along, from سَلَسَ he dragged; اَلَمَّعَ he was exasperated, from اَلَمَّ he was bitter.

فَعَلَّ he did often, or practised, from فَعَلَ he did, or made; اَلَمَّعَ he was made, or became lazy, from اَلَمَّ he was lazy. It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated are, اَلَمَّعَ he dreamed for a long time, from اَلَمَّ he dreamed; اَلَمَّعَ he imagined, from اَلَمَّ.

III. Some appear to be compounded of two verbs; as, اَلَمَّعَ he was put to shame, from اَلَمَّ he was base, and اَلَمَّعَ he insulted.

IV. By the addition of a letter to the beginning of a word.

(1) مَرَّ; as, مَرَّعَ he made poor, مَرَّعَ he became poor, from the Arabic مَرَّ he was poor.

(2) هَرَّ; as, هَرَّعَ he hastened, he urged, from هَرَّ. This is probably a variety of Shaphel.

(3) لَمَّ; as, لَمَّعَ he taught, from لَمَّعَ he adhered to, followed.

The letter Vau is sometimes inserted in the middle of a word ; as, خَصَّ *he twisted*, خَصَّوْا *he was perplexed*, from the root خَص *he bound* ; هَدَّ *he bore, endured, expected*, from هَد .

Sometimes we have ب ; as, فَعِلَ *he did wrong*, from فَعِل *he changed*, فَعَلَّ *he carried, endured, supported*, from فَعَل ; مَصَّ as, مَصَّصَ *he persevered*, from مَصَّ *he was strong*. ; as, فَرَّجَ *he rolled*, from فَرَج .

At the end of a word we find sometimes the letter ب ; as, جَعَلَب *he made domestic*, عَلَّيَب *he was treated familiarly*, from عَلَّ *a house* ; سَلَّيَب *he subdued*, from سَلَّ or سَلَّ *under, beneath*. Common forms of this kind are فَعَلَّيَب , فَعَلَّيَب , and فَعَلَّيَب .

It is unnecessary to give more examples ; we will only observe that, in the process of conjugation, these verbs follow in general the principles laid down for triliterals.

51. PARTICLES.

Under this term may be comprehended words which are used in explaining, modifying, and connecting the principal parts of a sentence. They embrace therefore, Adverbs, Prepositions, Conjunctions, and Interjections.

Adverbs.

1st. Of time.

أَحْسَبُ *at once, together*, أَحْسَبُ *when ?* أَحْسَبُ or أَحْسَبُ

yesterday, *أَمْسَ* in the end, at length, *أَخِيرًا* afterwards, *ثُمَّ* then, *الآنَ* now, *أَمْضَى* or *أَمْسَ* to-day, *مَعْنَى* perhaps, *قَبْلَ* before, *فَوْرًا* immediately, *غَدًا* to-morrow, *أَيَّامًا* at any time, *لَمْ يَكُنْ* not yet, *إِلَّا* till when? how long? *إِلَّا* until now, *فَجْأَةً* suddenly.

2nd. Of place.

أَيْنَ where? *هَـ* here, hither, *هُنَا* hence, *إِلَى* whither? which way? *هُنَا* there.

Adverbs of various kinds.

كَيْفَ how? *بِشَدَّةٍ* greatly, very, *فَقَطْ* only, *أَعْلَى* *مُأَلَّلًا* *māllan*, especially, more, *أَعْلَى* truly, *أَعْلَى* more, *سَرْعًا* or *سَرِيعًا* quickly, *قَلِيلًا* little, *سَبْعًا* already, *أَعْلَى* (for *أَعْلَى* as I have said) namely, as, like, *أَعْلَى* yes, it is so, *أَعْلَى* whether? pray? *أَعْلَى* i. e., or, *أَعْلَى* where is he? (which is formed from the adverb *أَيْنَ* and the personal pronoun *أَعْلَى*), *أَعْلَى* in the same place, *أَعْلَى* from whence? *أَعْلَى* now, therefore, *أَعْلَى* gratis, for nothing, *أَعْلَى* wholly, *أَعْلَى* but, *أَعْلَى* not, *أَعْلَى* lastly, *أَعْلَى* firstly, *أَعْلَى* secondly. From any adjective, an adverb may be formed by adding the termination *أَعْلَى*; as, *أَعْلَى* divinely, *أَعْلَى* justly.

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are *ב* in, *ל* to, *עִי* to, with, *מִן* from, *בֵּין*, *בְּ* or *בֵּי* between, *בְּלֹא* without, *בְּ*, *בִּלְ* without, *אַחֲרַיִם*, *אַחֲרַיִם* after, *עֲלֵי* for, *עֲלֵי*, *עֲלֵי* about, *עֲלֵי* against, *עֲלֵי* because of, *עַל* upon or against, *עִמָּךְ* with, *עֲדָךְ* before, *עֲלֵי* according to, *עִנְיָן* at, near, in the possession of, *עֲדָךְ* before, *עֲלֵי* or *עֲלֵי* under.

Conjunctions and Interjections.

These are *וְ* or, *וְ*, *וְ*, *וְ* as, *וְ* *אֲלָא*, but, *וְ* *אִם* if not, unless, *וְ* *אִם* if not, *וְ* *אִם* if, *וְ* *אִם* therefore, *וְ* *אִם* for, *וְ* *אִם* as, because, *וְ* *אִם* but, *וְ* *אִם* lest by chance, *וְ* *אִם* therefore, *וְ* *אִם* and, *וְ* *אִם* when, *וְ* *אִם* interrog. *וְ* *אִם* truly, *וְ* *אִם* when, *וְ* *אִם* therefore, *וְ* *אִם* whilst not, before, *וְ* *אִם* until, *וְ* *אִם* also, *וְ* *אִם* although.

The Interjections are *וְ* *אִם* behold, *וְ* *אִם* O! *וְ* *אִם* O that! *וְ* *אִם* woe! *וְ* *אִם* I pray, *וְ* *אִם* pray (Heb. *וְ* *אִם*), *וְ* *אִם* far be it! *וְ* *אִם* hail! happy!

SYNTAX.

52. *Syntax of Nouns.*

THE Noun which is put in a state of construction must precede that which qualifies it or limits its signification ; thus, *חֲבֵרָהּ אִמּוֹ* *the womb of his mother*, *חֲצִי מִבְּרִיתִי* *the half of my goods*. This is the reverse of what takes place in Greek and Latin, where the second noun is the one whose form is modified, and this modification is termed the genitive case.

The genitive in Hebrew is indicated by the first noun being put in the constructive state ; but, besides this mode in Syriac, it is also very frequently done by placing : before the second noun, as will be presently more especially noticed. The reason of the latter method may be this ; that many nouns in the masc. sing. and plu. fem. having the same form in both states, it became necessary to introduce some mark of distinction. Hence it is that examples of the constructive state for denoting the genitive are much more frequent in the plu. masc. than in the sing. masc. and in the sing. fem. than in the plu. fem. ; as, *פָּנֵי הַאֲדָמָה* *face of the deep*, Gen. 1. 2 ; *בְּנֵי יִשְׂרָאֵל* *the children of Israel*, *בְּיָמֵי נֹחַ* *in the days of Noah*,

Bar. Heb. 397. 2; *قَبْلَ كَلِمَاتِ* *the words of God*, *سِنِينَ* *the years of my life*, Ephr. Syr. 3. 428. Other examples, where the absolute and const. states have the same form, are *حَيٍّ*, *حَيَّة*, *حَيٌّ*, *حَيَّة*, and many more.

Two nouns sometimes come together in regimen, and the second has the force of an adjective; as, *أُذُنُ يَمِينِهِ* *his right ear*, Luke xxii. 50; *عَيْنُ يَمِينِهِ* *thy right eye*, Matth. v. 29. See § 22.

The genitive is used not only actively, but passively; i. e. the noun which is put in the gen. is not always the subject, but the object of a preceding noun; as, Jud. ix. 24, *فِي سَبْعِينَ نَفْسًا* *the injury (done) to the seventy sons of Nadufhil*; also in Isaiah xxvi. 11, we have *لِنَفْسٍ* *envy (at) the people*.

Although proper names seldom receive a genitive, yet the names of countries, cities, rivers, &c., for the sake of an accurate description, do sometimes admit of this construction; as, *بَيْتُ لَحْمٍ* *Bethlehem of Judah*, 1 Sam. xvii. 12.

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, *قَبُولِ* *acceptors of faces*, i. e. *hypocrites*, where we have *قَبُولِ* for *قَبُولِ*, Matth. xiv. 3; *بَيْنَهُ* *blessed among*

women, where we have נָּחֵם for נָּחֵם , Luke i. 28; $\text{דָּבַר} \text{חֶמְדָּה}$ *denying kindness*, i. e. *ungrateful*, דָּבַר for דָּבַר , 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, $\text{מִתְּבַר} \text{חֶמְדָּה}$, 1 Tim. i. 10, where we have מִתְּבַר for מִתְּבַר .

The definite state in its primary office is undoubtedly intended to express a definite sense, *i.e.* it is used to direct the attention to a particular object or objects known either by universality or pre-eminence, or described previously by some circumstance; as, הָיָה *the hour was come*, $\text{אֲנִי} \text{אֶלֶּן} \text{אֲנִי}$ *I am the vine*. It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison it may also be seen that Syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted. Indeed this state has become of much more general usage than in all probability it originally had, and many examples are found where the definite form is employed, which seem to show that it and the absolute are put indiscriminately for one another; for there is no apparent reason why one should have been used in preference to the other. The consequence is that no certain rule can be given for using the definite state. At the same time its analogy to the Hebrew ה is very certain, and there is no doubt in the early period of the language it was bound by the same laws.

The definite state has so often usurped the province of the absolute, that the latter has in some instances become almost obsolete. Agrell, however, is quite incorrect when he says in his *Supplementa Syntaxeos Syriacæ*, p. 73. “Absolutum ^{نَقِبَ} *mulieres, uxores*, non nisi bis reperi, nempe in Assem. T. III. P. I. p. 252 col. 2 line 16, a fine et T. III. P. II. p. 320 line 7 a fine, quam contra ea emphaticum ^{نَمًا} plus millies occurrit.” See Gen. xi. 22, 23, 24, &c., where the absolute form of this noun in the plural is seen. The following are instances in which the absolute and definite forms are used indiscriminately: ^{أَرْبَعِينَ} *forty years*, Bar Hebræus p. 20, l. 4, and ^{أَرْبَعِينَ} ib. p. 19, lines 7, 8; ^{لَا تُكَلِّمُ} Luke xiii. 7, ^{لَا تُكَلِّمُ}, Bar. Heb. p. 17, line 9; ^{بِلَا هَوَ} *without end*, i. e. *infinite*, ib. p. 334, line 1, and ^{بِلَا هَدَا}, ib. p. 544, line 13; ^{بِلَا حَسَبِ} *innumerable* ib. p. 596, lines 7, 9, and ^{بِلَا حَسَبِ} ib. p. 577, line 15; ^{كُلَّ يَوْمٍ} *daily*, ib. p. 467, and ^{كُلَّ يَوْمٍ} ib. p. 389, line 5 from the end; ^{كُلَّ سَنَةٍ} *every year*, ib. p. 240 line 4 from the end, and ^{كُلَّ سَنَةٍ} ib. p. 28, line 11; ^{فَجْأَةً} *suddenly*, Luke ii. 13, and ^{فَجْأَةً} ib. IX. 39; ^{سَاعَةً} *one hour*, Matth. xxvi. 40, and ^{سَاعَةً} Rev. xvii. 12.

When the discourse is respecting some individual thing of a species, the def. state is used frequently in connection with some such word as ^{بَعْضُ}; as, ^{بَعْضُ} *a certain youth*, Mark xiv. 51; ^{بَعْضُ} *a certain fig-tree*, Matth. xxi. 19.

The def. state is very frequently found where in Hebrew the constructive would be employed. In

such cases ; is usually prefixed to the following noun ; as, *חַג־הַפֶּסַח* *feast of the passover*, John xiii. 1 ; *כְּבוֹד־הַאֱלֹהִים* *the glory of God*, John xi. 4. See § 21. This construction may be equivalent to *אֲשֶׁר לְ* or *שֶׁל* in Hebrew, which serves sometimes as a circumlocution for the constructive state.

Several words are sometimes found to intervene between the first and second of the nouns so constructed ; as, *וַיְהִי בְּיָמֵי מֶלֶךְ הַמִּצְרִי* *that Jethro was the son of Raguel*. Mār Jacob's Scholia by Phillips, p. ۳.

The proper names of men do not admit a definite state. A few appear to have it, because they terminate with Olaph ; but such nouns are in the absolute state.

A noun is put in apposition with another for the purpose of defining or explaining more clearly. Hence we frequently find employed in this manner nouns like *אִי־כְּנָעַן* *island*, *עִיר־חֵמֶשׁ* *city*, &c. So also *כָּל* with an affix, when placed after the substantive, may be mentioned ; as, *כָּל־הָעָם* *the people, all of them*, i. e. *the whole people*.

A noun in a sentence has sometimes to be translated into English prefaced by such expressions as, *according to*, *with respect to*, *that which attains to*, &c ; as, *וְהָיָה כְּבוֹדִי מִכְּבוֹדֶךָ* *only* (with respect to) *the throne I will be greater than thou*, Gen. xl. 41 ; *כְּמִנְיַן כָּל־הֵמָּה* (according to) *the number of all them*, Job i. 5.

In Hebrew the particle $\text{לֵּ$ is sometimes found before the subject noun, but the Syriac has rarely imitated it in this respect by the use of the corresponding particle ܠܐ . Nevertheless there are some examples of the prefix ܠܐ being put before the subject; as, $\text{ܠܐܢܬܐ ܕܡܠܚܐ ܕܡܠܚܐ ܕܡܠܚܐ}$ *has the offence of the cross ceased?* Gal. v. 11. See also Matth. xxvi. 11; John xxii. 8.

A plural of excellence the Syrians have not, except a few instances which are found in their version of the Old Testament and which may be consequently regarded as Hebraisms. See Ps. v. 1.

The repetition of a noun sometimes denotes diversity or a multitude; as, ܕܠܡܢ ܕܠܡܢ *with divers tongues*, Acts x. 46; ܕܠܡܢ ܕܠܡܢ *in various times*, John v. 4; ܕܠܡܢ ܕܠܡܢ ܕܠܡܢ *affected with many evils*, Mark ii. 17. It denotes also a distributive sense; as, ܕܠܡܢ ܕܠܡܢ *each a penny*, Matth. xx. 9.

Negative substantives are often expressed by the particle ܠܐ put before the noun; as, ܠܐ ܕܡܠܚܐ *ignorance*.

Some diminutive nouns are found. They are denoted by the termination ܐܠܐ or ܐܠܐ ; as, ܕܡܠܚܐ ܐܠܐ *a little son*, ܕܡܠܚܐ ܐܠܐ *a little man*, ܕܡܠܚܐ ܐܠܐ *a small fountain*, ܕܡܠܚܐ ܐܠܐ *a little man*, ܕܡܠܚܐ ܐܠܐ *a little lamb*, ܕܡܠܚܐ ܐܠܐ *a little dog*.

53. Construction of Adjectives.

Adjectives, whether they are used as qualifying words, or whether they are employed as predicates,

agree generally with their substantive in gender and number. The exceptions to this rule are the same as in Hebrew.

When an adjective, or passive participle, has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as, *זָכָא יִיב הַחֲטָאִים מִי* *my sin is greater than* Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as, *חֲמַלְזֵא* *the feast is prepared*. Matth. xxii. 8.

An adjective is usually placed after the substantive which it qualifies; as, *זֵא סֵא לִיבֵא* *the unclean spirit*. Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive; such adjectives are the epithets of saints, holy men and women, &c.; as, *בֵּלִיבֵא לִיבֵא* *blessed Paul*, *בֵּלִיבֵא לִיבֵא* *blessed Mary*, &c.

If an adjective, or passive participle be used as an epithet, and it be found in the absolute state, the Dolath is prefixed to it; as, *בֵּלִיבֵא לִיבֵא* *the dry fish*. Knos. Chrest. p. 76. The same rule is observed with respect to an active participle, used either participially or as an adjective; as, *בֵּלִיבֵא לִיבֵא* *a high place*. Bar. Heb. p. 288.

Negative adjectives are expressed in various ways. 1st by *û* put before an adjective in the definite state,

when it is used as an epithet; as, *لَا يُعَدُّهُ* *illegitimate*; *لَا رَاقٍ* *irrational*; *لَا يُفَكِّكُ* *indivisible*; *لَا يُفْهَمُ* *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing *لَا* before it in its absolute state; as, *لَا مَهْلِكُ* *infinite* is God.

لَا sometimes makes the adjective negative. The adjective is in the absolute state and employed as an epithet; as, *لَا مَعْلُومٌ* *inexplicable*.

A negative adjective is sometimes expressed by *لَا* put before a substantive; as, *لَا مَذْعَلٌ* *without a blot*, i.e. *immaculate*; *لَا دَمٌ* *without blood*, i.e. *bloodless*, *لَا مَوْتٌ* *without death*, i.e. *immortal*. A *ع* is found prefixed to the substantive; as, *عَلَمٌ* *without knowledge*, i.e. *ignorant*.

When several substantives come together, and an adjective or participle is added to them, it is put in the plural number and masc. gender. See Rom. xvi. 21.

The word *كُلُّ* *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes; as, *كُلُّ جَمْعٍ* *the whole multitude*, Acts. xv. 12; *كُلُّهُمْ* *all the chief priests*, lit. *all of them*, *the chief priests*, Matth. ii. 4; *وَأَمَّا كُلُّهَا* *and he took all Asia*, Bar Heb. p. 39.

In the comparative degree there is sometimes an ellipsis of the adjective by which the sort or reason of the comparison is indicated; as, *أَوْفَرُ* (clearer)

than the noon-day, Job xi. 17; *עָלְמָא קֹדְשָׁא עָלֵי*
idols and sculptures, (which are
 more powerful than the idols) *of Jerusalem and Sa-*
maria, Isaiah x. 10. The comparative degree, which
 is made by the particle *עָלֵי*, is sometimes to be other-
 wise explained than it ordinarily is; as, *זָכָא מְרַבְּרָא עָלֵי*
Is the thing too great for the Lord? Gen.
 xviii. 14; *וְאִם הַדֶּגֶר אֲרוֹךְ לָךְ* *but if the way be too*
long for thee, Deut. xiv. 24. So also when *עָלֵי* is
 placed before an inf.; as, *זָכָא מְרַבְּרָא עָלֵי חַטֹּאתַי*
my sin is too great to be forgiven, Gen. iv. 13.

The word *מְרַבְּרָא* is sometimes instrumental in ex-
 pressing the superlative; as, *מְרַבְּרָא מְרַבְּרָא* *the head of*
my joy, i.e. *my greatest joy*, Cant. iv. 14. So also *זָכָא*;
 as, *זָכָא מְרַבְּרָא עָלֵי עָלְמָא* *the first-born of the poor*, i.e. *the*
poorest, Isaiah xiv. 30.

A word is sometimes placed between the substan-
 tive and adjective; as, *זָכָא מְרַבְּרָא* *but the great king*,
 Bar Heb. 335. 3. For the neuter of adjectives in
 other languages the fem. is employed; as, *מְרַבְּרָא*
one thing I have asked, Ps. xxvii. 4.

54. Numerals.

Cardinal numbers sometimes precede the thing
 numbered, and sometimes follow it; as, *אֲרַבְּרָא*
two men, Acts i. 10; *שִׁשְׁרָא בַּרְבָּא* *six water-pots of*

stone, John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, *five thousand*, Mark vi. 44, and *Matth. xiv. 21*.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have *lit. the day which is eight, i.e. the eighth day*; so also, *at three hours, i.e. at the third hour*, Matth. xx. 3; *six hours, i.e. the sixth hour*, Matth. xxvii. 45. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, *to the first year, lit. the year of one*, Dan. i. 21; *in the year of six hundred and one, i.e. in the six hundred and first year*, Gen. viii. 13; *the six hundred and fourth year*, Bar Heb. p. 100. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25, we have *ten cities, the Decapolis, lit. a decade of cities*.

Ordinals, like adjectives, when joined to substantives, are found in the same gender; as, *the third seal, the third beast*, Rev. vi. 5. The same rule is observed for cardinals, whether they be employed as cardinals, or whether they perform the office of ordinals.

When the thing numbered precedes the cardinal number, it is usually put in the def. state; as,

שָׁנָה אֶחָדָה *one year*, Bar Heb. p. 22. עֲשָׂרָה יָמִים *ten days*, Rev. ii. 10. Occasionally it is found in the absolute state; as, שָׁנָה אֶחָדָה *three years*, Luke iv. 25.

When the thing numbered follows the number, it is generally put in the absolute state; as, שָׁנָה אֶחָדָה *three years*, Luke xiii. 7. Now and then it is found in the def. state; as, אֶחָדָה יָמִים *three days*, Rev. xi. 11.

The half of any thing is ordinarily expressed by חֲמִישָׁה; as, אֶחָדָה יָמִים וְחֲמִישָׁה *three days and a half*, Rev. xi. 9, 11; or by חֲמִישָׁה; as, חֲמִישָׁה נְחֹשֶׁת *the half of my goods*, Luke xix. 8.

In designations of weights, measures, and times, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, אֶלֶף שֶׁקֶל *a thousand (shekels) of silver*, Gen. xx. 16; where the word שֶׁקֶל is understood. שְׁנֵי לֶחֶם *two (loaves) of bread*, where the word לֶחֶם *loaf* is understood, 1 Sam. x. 4. אֶחָדָה נִשְׁבַּע; *thou shalt deny me three (times)*, where understand אֶחָדָה *Mark* xiv. 30, 72. Ellipses of other nouns are noticed in Michaelis's Gram. § 130, and Agrell's § 83.

55. Syntax of Pronouns.

The logical copula, as has been already stated, is frequently expressed by one or other of the personal pronouns, and that with the *linea occultans*. But when existence is meant, the substantive verb is used,

and this without the *linea occultans*; as, **חַיִּים מֵתָא סוֹל** *in him was life*.

אֲנִי, **הוּא** and **הוּא** take the *linea occultans* under the first letter when they express the logical copula. **הוּא** and **הוּא** also frequently remit the vowel to the preceding word, or cast it away altogether.

The same pronoun is repeated in many instances, so that the former is the subject and the latter occupies the place of the logical copula; as, **אֲנִי אֲנִי** *I am*, John x. 9; **מִנֵּנוּ מִנֵּנוּ מִנֵּנוּ** *we are disciples*, John ix. 28. When personal pronouns are put for the substantive verb, they sometimes coalesce with the preceding word; so that the pronoun and it become one word. See § 25, p. 61. Thus we have **מַה הִוא** *what is?* **מַה הִוא** *who is?* **מַה הִוא** *where is?* **הוּא הוּא** *he is*. **הוּא הוּא** *is a debtor*, Gal. v. 3. **הוּא הוּא** *is good*, Assemani, T. iii. p. 292. **הוּא הוּא** *is manifest*, Gal. iii. 11. **הוּא הוּא** *we hunger*, 1. Cor. iv. 11.

The affixes to verbs, although usually expressing an accus., yet sometimes denote other cases, especially the dative; as, **הוּא הוּא** *thou hast given to me*, Josh. xv. 19, as if **הוּא הוּא**: the ablative; as, **הוּא הוּא** *distant from thee*, Ps. lxxiii. 27. When the second of two nouns in regimen has the force of an adjective, the pronominal affix is appended to it rather than to the former; as, **הוּא הוּא** *the name of my holiness*, i.e. *my holy name*, Lev. xx. 3; **הוּא הוּא** *the city of thy*

holiness, i.e. *thy holy city*, Dan. ix. 24. Some few exceptions to this rule are found; see Matth. v. 29, 30, 39; Luke xxii. 50.

The affixes are used passively in some instances; as, ܐܬܬܗܘܐ ܕܡܠܬܐ, not *my prayers*, but *prayers offered up to me*, Isaiah lvi. 7; see also Exodus xxi. 20; Isaiah xxi. 2; Bar Heb. 218. 14.

A peculiarity of the Syriac language is to be met with in the redundant use of its pronouns; in such cases as,

1. Affixes when they are placed before Dolath of the genitive; at least they are of no use when translated into our language; as, ܡܠܬܐ ܕܡܬܝܬܐ ܕܝܫܘܥ, lit. *the fame of him who is Jesus*, i.e. *the fame of Jesus*, ܕܬܝܬܐ ܕܝܫܘܥ ܕܬܝܬܐ ܕܗܪܕܝܐ, *the daughter of Herodias*.
2. The affix of the verb, when the noun to which it refers is placed after it; as, ܡܬܝܬܐ ܕܡܬܝܬܐ ܕܡܬܝܬܐ, and he sent, cut it off (*I mean*) his head, i.e. *and he sent, and cut off his head*. Matth. xiv. 10. Often the noun has a particle prefixed to it; as, ܡܬܝܬܐ ܕܡܬܝܬܐ, lit. *he took him* (*I mean*) *the child*, i.e. *he took the child*, Matth. ii. 14.
3. When the affix is annexed to a preposition, a similar construction is observed; as, ܕܡܬܝܬܐ ܕܡܬܝܬܐ, *in it, the hour*, i.e. *in the hour*. Sometimes

the preposition is redundant as well as the affix; as, *בְּיָמֵי חֲמֻשָּׁא* but in the days, Matth. iii. 1; *בְּחִימָא חֲרִיבָא* with him, with Christ, i.e. with Christ, Rom. vi. 8; *מִכֵּי* from these, 1 Tim. i. 6.

4. The pronoun *ܐܢܬܐ* or *ܐܢܬܐ* in such instances as *ܐܢܬܐ ܗܝܥܬܐ ܠܒܢܐ* goeth to the belly, Matth. xv. 17, *ܐܢܬܐ ܕܡܢ ܐܝܡܢܐ* by faith, 2 Cor. i. 24. *ܐܢܬܐ ܕܡܢ ܐܝܡܢܐ* so I speak, John viii. 28. The pronoun *ܐܢܬܐ* or *ܐܢܬܐ* when it coalesces with the preceding word, is sometimes redundant; as, *ܐܢܬܐ ܗܝܥܬܐ* means not only *who is?* but often only *who?* See Matth. iii. 7. Also *ܐܢܬܐ ܗܝܥܬܐ* what. See Matth. xii. 7. *ܐܢܬܐ ܕܡܢ ܐܝܡܢܐ* to thee, is frequently found in Asseman. Biblioth. Orient. See Tom. iii. p. 293, lines 5 and 6.

The pronouns *he himself* and *the same* the Syrians have not, but they are expressed by a little circumlocution; as,

1. By a repetition of the personal pronoun with the particle *ܕܐܢܬܐ* placed between; as, *ܐܢܬܐ ܕܐܢܬܐ ܕܐܢܬܐ* these same sacrifices, Heb. x. 1.
2. By the juxta-position of the pronouns *ܐܢܬܐ ܐܢܬܐ*; as, *ܐܢܬܐ ܕܡܢ ܐܝܡܢܐ ܐܢܬܐ ܕܡܢ ܐܝܡܢܐ* and that same day was the sabbath, John v. 9.
3. By *ܕܡܢ* with an affix; as, "In the month

of June *בְּחֹדֶשׁ בְּמֵדִיָּה* of the same year."

Mich. Chrest. p. 69, "Bishop *בְּכֵס בְּחֵמִידָא* of the same city." Assem. T. I. p. 28.

4. By the composition of the personal and demonstrative pronouns; as, *וְהוּא* and *הוּא*, *וְהוּא* and *הוּא* &c.; as, *הוּא הוּא הוּא* *he himself when he came*, Bar Heb. p. 508, line 14; *וְהוּא הוּא* *the same*, Matth. v. 46. See § 25, p. 61.

5. By an affix put to a noun; as, *בְּחַדְשֵׁי יוֹמֵהּ* *in his day*, i.e. *in the self-same day he died*, Bar Heb. p. 278, line 10.

6. By *לְנַפְשׁוֹ* *spirit*; as, *נִשְׁמָתוֹ נִשְׁמָתוֹ* *destroyed himself*, Sirach II. 22; by *לְמֶלֶךְ* *essence*; as, *לְמֶלֶךְ* *thyself*, Cant. I. 8; by *לְפָנָיו*, *πρόσωπον* *person*; as, *לְפָנָיו* *upon himself*, Assem. T. I. p. 485.

The prefix of a particle to *בְּ* is frequently observed; as, *בְּבֵחוֹ* *he whose it is*, Gen. xlix. 10. Sometimes a preposition is found before it; as, *מִבְּ* *from mine*, John x. 14.

An affix annexed to the word *בְּ* is frequently employed as a possessive pronoun (§ 28), when the sentence would be rather ambiguously expressed by placing the affix to the noun or the verb; as, *בְּכֹרְתָא* *thine is the kingdom*, Matth. vi. 13; *בְּכֹרְתָא*

Pronouns sometimes do not relate to the noun which is nearest, but to one going before and perhaps separated from them by a long interval; as Psalm xliv. 3, *thy hand hath destroyed the people; but thou hast planted them* (not the people, but the fathers in verse 2).

On the other hand, the noun itself is sometimes repeated, instead of using a pronoun; as, Gen. xvi. 16, *Abram was eighty-six years old when Hagar bore Ishmael to Abram* *لأبرام*.

The Syriac writers occasionally indulge in a change of the person of the pronoun; especially from the 2nd. to the 3rd. pers. and *vice versa*; as, Luke xiii. 34, *O Jerusalem, Jerusalem, thou slaying the prophets and stoning those who are sent to it* (to thee). See also Gal. iv. 21; Rom. ii. 1, &c. This kind of enallage both in pers. and numb. is frequently noticed in Hebrew, especially in the Hebrew Psalms.

Those nouns which have only the plural number sometimes use pronouns in the sing. numb. and sometimes in the plu.; as, Luke xxiii. 45, *and the veil (faces) of the door of the temple was rent from the middle of it*; but in John i. 4, we have a plural pronoun *and the life is*. The dual noun *Egypt*, admits a sing. pronoun. See Heb. xi. 26. Collective nouns, signifying a multitude of men, take a plur.

masc. pronoun ; as, Bar Heb. 121. 15, *ܐܢܬܝܢ ܠܡܝܬܐ ܐܬܝܬܝܬܝܢ* *he led away his family and shut them up.*

An interrogative is sometimes preceded by a noun in the constructive state ; as, *ܐܢܬܝܢ ܠܡܝܬܐ ܐܬܝܬܝܬܝܢ* *the daughter of whom art thou?* Gen. xxiv. 23 ; or, which is equivalent to it, the def. state of the noun is used, and Dolath prefixed to the interrogative ; as, *ܐܬܝܬܝܬܝܢ ܠܡܝܬܐ ܐܬܝܬܝܬܝܢ* *from the hand of whom have I received?*... 1 Sam. xii. 13.

Relative pronouns are usually expressed by *ܐܢܬܝܢ* prefixed to words ; or by the interrogative pronoun and *ܐܢܬܝܢ* (§ 26). Sometimes the personal pronouns with Dolath constitute a relative ; as, *ܐܢܬܝܢ ܐܬܝܬܝܬܝܢ* *who made*, Ephes. ii. 14 ; *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *which is* ; Ephes. i. 14 ; *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *who took*, Matth. xxv. 1. *ܐܢܬܝܢ* prefixed to a personal pronoun makes a relative ; as, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *who shall rule it*, Matth. ii. 6 ; *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *who made*. Matth. xix. 12.

Relative pronouns of the 1st and 2nd persons are likewise expressed by *ܐܢܬܝܢ* ; as, *ܐܢܬܝܢ ܐܬܝܬܝܬܝܢ* *O man, who judgest*, Rom. ii. 1 ; *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *who are*, Acts xxv. 24.

An oblique case of the relative Dolath is indicated, 1st, by connecting with the Dolath a personal pronoun put in that case ; as, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to him*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to her*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to whom*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to whom*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to them*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *to whom*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *in him*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *in whom*, *ܐܬܝܬܝܢ ܐܬܝܬܝܢ* *in*

*them, **لَهُمْ** ? in whom, **لِي** to me, **لِي** ? to whom, **لَكَ** to thee, **لَكَ** ? to whom.* 2nd. By an oblique pronominal affix to the verb and Dolath ; as, “I am Joseph your brother **أَنَا إِسْحَاقُ بْنُ يَاقُوبَ** ? *whom ye sold.* Gen. xlv. 4. 3rd. By an affix to a noun and **فِي**, the noun having also a preposition prefixed ; as, **فِي يَدَيْهِ** *in whose hand.* **فِي أَيَّامِ** *in the days in which he was bound.* Bar Heb. p. 511, 19.

The accus. of , is sometimes marked by this letter alone, without any connection with a pers. pronoun ; as, *أَبْرَئِيلَ* *man whom He had formed*, Gen. ii. 8 ; *كُلَّ شَيْءٍ* *all things, which He had made*, Gen. i. 31. Other oblique cases of the rel. are occasionally expressed by , alone.

The relative pronoun ṣ, ṣ, forms its oblique cases thus; ṣ, ṣ in *whom*, masc. &c. We have also ṣ, ṣ in *whom*, fem. Asseman. T. III. p. 374.

The oblique cases of the relative pronoun , $\sigma\hat{\alpha}$ are expressed by an affix following; as, $\sigma\hat{\alpha}\dot{\lambda}\dot{\omega}$; $\sigma\hat{\alpha}$ *whom she brought up*, Bar Heb. p. 297.

The oblique cases of the relative pronouns : مَنْ and مَنَّا are formed either by an affix following, or by prepositions prefixed or separate ; as , مَنْ بِهِ he who hath ears, Matth. xi. 15 ; “ He slew مَنْ هُوَ whom he wished,” Bar Heb. p. 350 ; مَنْ هُوَ upon him whom, Ib. p. 216.

The pronoun *;* is occasionally omitted, but not so frequently as the relative *וְשֶׁ* in Heb; as, *אִמְנָה* *and he who is able*, where *אִמְנָה* is put for *;* *אִמְנָה*. See also Ps. xxxii. 2; Bar Heb. 487. 1.

Reflective pronouns (see § 28) are expressed by *נִפְלָא* with the affixes; as, *נִפְלָא נִפְלָא* *against itself*, Luke xi. 17: by *מִנְעָא* *substance*; as, *נִפְלָא מִנְעָא* *against itself*, Luke ii. 17: occasionally by *כְּדָא* *heart*; as, *כְּדָא כְּדָא* *and Sarah laughed within herself*, Gen. xviii. 12. The words *אִנְיָ* and *אִנְיָ* are often employed to express *any one*; as, *אִנְיָ יֵאָדָא* *if any one shall say to you*, Matth. xxiv. 23. Again *something* or *anything* is signified by *זֶדְנָא*; as, Gen. xviii. 14; *זֶדְנָא זֶדְנָא* *Is anything too great for the Lord?* The word *זֶדְנָא* *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is *זֶדְנָא* *any thing*. See Matth. xx. 20; Levit. v. 2. We have also *זֶדְנָא* *a certain one*; as, *זֶדְנָא זֶדְנָא* *to a certain city*, Luke x. 38; *זֶדְנָא זֶדְנָא* *a certain woman*, Mark vii. 25. *זֶדְנָא* and *אִנְיָ* are sometimes joined together in this sense; thus, *זֶדְנָא זֶדְנָא* *to a certain one*, Assem. T. I. p. 32. We have also *זֶדְנָא זֶדְנָא* *in one of the days*; i. e. *on a certain day*, Bar Heb. p. 127; or *זֶדְנָא* only is employed in the same way; as, *זֶדְנָא זֶדְנָא* *a certain one of his brethren*, Bar Heb. p. 167.

One the other by **أَمَّا** **فَمَا**; as, **أَمَّا هَذَا فَتَأْخُذْهُ** *one shall be taken and the other left*, Matth. xxiv. 40; by **أَمَّا** and **أَمَّا**; as, **أَمَّا هَذَا فَتَأْخُذْهُ** *one to the other his trespasses*," Matth. xviii. 35. Some others by **أَمَّا** in the former member, and **أَمَّا** in the latter, see Assem. T. II. p. 366; or by **أَمَّا** repeated, see Assem. T. II. p. 304; or by **أَمَّا** in the former member and **أَمَّا** in the latter; or following members. See Matth. xvi. 14; John xii. 12. We have also **أَمَّا**, **أَمَّا**, **أَمَّا**, or **أَمَّا** and their feminines for *each one*. **أَمَّا** *whosoever that*. See Matth. xii. 50, &c.

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number, and person ; as, **يَمَعُ** ^{١٢} *Jesus came*, **مَضَى** ^{١٣} *Mary anointed*, **سَأَلُوا** ^{١٤} *the disciples asked*.

Nouns which are used only in the plural number will receive a verb either in the sing. or plu.; as, **חַיִּים מְצִיָּא** *in him was life*, John i. 4; **מֵתִים מְצִיָּא** *in him was death*, John vi. 51.

and the life is the light of men, same place. The former is grammatically termed *constructio ad sensum*, and the latter *constructio ad formam*. Several other exceptions are found to the foregoing general rule, which, although not so frequent, are of much the same character as those which exist in Hebrew.

When several substantives come together, the verb belonging to them is put in the plu. numb. masc. gender.

Collective nouns are, on account of their signification, joined to a verb plural; as, **סֵפֶל** *army*, in Bar Heb. Chron. 109. 18, **סֵפֶל אֲחֵרָא...בָּרַח** *another army entered*. See also *ib.* 121. 2. 3; Assem. Bibl. Orien. i. 372. 15. **כָּל** *all*, **בְּכָל** *upon all who were with me*. In this manner of construction we find **חָלַץ**, **חָלַץ**, **חָלַץ**, **חָלַץ**, **חָלַץ**, **חָלַץ**, and many others. We have sometimes a noun in the sing. denoting but one individual, and yet being made to stand for a class, the verb is put in the plu. numb.; as, **בְּיָמָיו** *the captive of Judah went*, Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun when the verb precedes, especially **לֹא** and **כִּי**; as, 1 Sam. i. 2, **לֹא** *he had not sons*; **כִּי** *there were in it five porches*, John v. 2. Matth. iii. 16, **כִּי** *the heavens were opened unto him*; **כִּי** *the fugitives fell upon*. Bar Heb. Chron. 144. 6. 7.

A verb sing. is also occasionally joined with a plur. noun, when the verb follows; as, *מִן־הַיָּמִים* *the days were*, Bar Heb. p. 581. 8; *בָּנִים* *the elders ruled*. Bar Heb. p. 16. 8. In this example, and others in illustration both of this and the last paragraph, the plur. may be intended. The *ו* or *ב* at the end of the verb may have been omitted, as we know that not unfrequently it is.

Verbs, adjectives and pronouns have no dual number. Hence the numerals *שְׁנַיִם* masc. and *שְׁנָיִם* fem., with the noun which they qualify are joined to a plur. verb; as, *שְׁנַיִם יֵשׁוּעַ* *two shall be*, Matth. xxiv. 40. See also Matth. xix. 5, and Luke xvii. 35, 36.

Collective nouns of the fem. gend. are often found with plu. verbs of the masc. gend.; but this diversity of gend. may be required by the sense; as, *בָּכְיָהּ אֶרֶץ* *all the earth weep*, 2 Sam. xv. 23, where *אֶרֶץ* *earth*, is put for *people of the earth*; similarly, Gen. xli. 57, *בָּכְיָהּ אֶרֶץ* *all the earth came*, i.e. *all the people of the earth*. *אֶרֶץ* is thus constructed in Bar Heb. Chron. 148. 16. The proper names of places are for the same reason sometimes connected with verbs and pronouns of the plu. masc.

There are many examples collected by Hoffman and Agrell of a difference in gender between the subject and predicate; as, *אֶרֶץ* *occasion was*

given, Bar Heb. p. 612, 14, *הָיָה לוֹ חֵלֶם* he had fear, ib. p. 606, 19; *נָחַם אֶת שְׁנַיִם* about two hundred men died, ib. p. 159, 10; *נָחַם אֶת עַמּוּלָא* ten thousand souls perished, ib. p. 190, 14.

When a substantive is of the common gender a diversity of gender is sometimes found between the verb, adjective and pronoun in connection with it; as, *וְכִשְׁלֹחַ הָיָה מִנְחָתוֹ* and when any one shall offer an offering, his offering shall be flour, Levit. ii. 1; where we have joined to *נָחַם* the fem. *נָחַם* and the masc. affix *הָיָה*.

When many nouns come together connected by the conjunction *ו*, the verb belonging to these nouns is put in the plur. number; as, *וַיִּשְׁאַל אֹתוֹ פֶּטֶר וְיָחִי וְיֹהָנָן וְאַנְדְּרֵאוֹס* Peter, and James, and John and Andrew asked him, Mark xiii. 3. See Gen. viii. 22, Ex. xvii. 10. There are exceptions to this rule; especially where the verb is put first; as, *וַיָּבֹאוּ נֹחַ וְכָל בָּנָיו* and Noah and his sons entered, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, *וְלֹא רָאוּ חֶלֶם וְרֶמֶס* a shield and spear were not seen, Jud. v. 8.

When the nouns coming together as mentioned in the last paragraph differ in gender, the gender of the verb agrees with that to which it is nearest; as, *וַיִּשְׁקַח מִרְיָם וְאַהֲרֹן* and Miriam and Aaron spake,

Numb. xii. 1. *ܐܝܡܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ ܕܝܥܬܐ*, *justice and peace shall kiss each other*, Ps. lxxxv. 11.

The 3rd. pers. of verbs sometimes admits an anomaly as to gender; as, *ܐܝܢܐ ܕܥܡܐܐܐ* *there were camps*, Bar Heb. Chron. 324. 5; see Mark xiii. 21, and many other places.

The 3rd. pers. sing. both of the masc. and fem. gender, in passive as well as in active conjugations, is sometimes used impersonally; as, *ܬܬܝܒ ܕܚܝܐ* *it will be evil to you*, Jer. vii. 6; *ܬܬܝܒ ܕܢܬܐܬ ܕܝܥܬܐ* *it was good to us*, Deut. vi. 24: *ܬܬܝܒ ܕܚܝܐ* *it happened to him*, Luke i. 9.; *ܬܬܝܒ ܕܚܝܐ* *it came upon thee*, Job. iv. 5; *ܬܬܝܒ ܕܚܝܐ* *it shall be to me a testimony*, Gen. xxi. 30.

The Syriac has no neuter gender. Hence the fem. is used in nouns, adjectives, pronouns and verbs, where a neuter would be employed in languages possessing this gender; as, *ܬܬܝܒ ܕܚܝܐ* *this happened on the third day*, Eph. Tom. I. p. 220. See Kirsch. Chres. 219. 6; 220. 1. There are, however, several exceptions to this rule; as, *ܬܬܝܒ ܕܚܝܐ* *if it be possible*, Kirsch. Chres. p. 509. l. 10, where the masc. gender is used.

When two nouns come together, the latter being ruled by the former, the verb occasionally agrees in gender and number with the latter; as, *ܬܬܝܒ ܕܚܝܐ* *the number of the slain went up*. Bar Heb. p. 552.

*Occasional uses of the Tenses.**Use of the Præterite.*

Besides the past, the præterite is occasionally employed to express other times.

Events of future occurrence, which are considered as certain to happen, have this certainty represented by the verb being placed in the præterite tense; as, *the people sitting in darkness* יִשְׁעוּ מִן הַחֹשֶׁךְ וְרָאוּ אֶת הַנֹּרָא שָׁלֹחַ shall see (have seen) *great light* Isaiah, ix. 2 ; יִבְרַח לָא אֶת הַיָּם וְלֹא יִבְרַח אֶת הַיָּם he cometh not to condemnation, but shall pass (hath passed) from death to life, John v. 24.

It is found, as may be inferred from the preceding paragraph, that the præterite is sometimes employed to express a prophetic fut. as in Heb. On this point it may be well to quote the following remark of Hoffman: *plerumque in versione V. T. Syriaca ab interprete talia præt. cum. fut. commutantur, qua ex re Syris ad hunc morem Hebraicum nullam fuisse propensionem cernitur.* Gram. p. 333.

There are hypothetical sentences in which it is assumed that the thing spoken of will come to pass: in such cases, therefore, the præt. is the natural form to employ; as, וְכָל אֵלֶּה בָּרְחֶיךָ וְכָל אֵלֶּה בָּרְחֶיךָ וְכָל אֵלֶּה בָּרְחֶיךָ, when you are in trouble and all these things have come upon you, Deut. iv. 30.

We find the præt. of the substantive verb followed by the participle of another verb not unfrequently denoting the present of the conjunctive; as, "we require from you **لَتَكُنْ لَكُمْ عِلْمٌ** *that ye may know them.*" 1 Thess. v. 12. "I will **يُصَلِّيَ** *that they pray.*" 1 Tim. ii. 8. In general the præt. is not often met with to give to a sentence a subjunctive or conjunctive character. That is usually done by the fut., sometimes assisted and sometimes not by particles accompanying it, as will be found stated more fully in the section which follows.

There are a few instances in which the præterite of the verb **لَا**, followed by a participle or an adjective, represents the imperative; as, **يَا أَيُّهَا الْمَرْءُ الْكَافِرُ** *go thou also (and) do the same,* Luke x. 37. This application of the tense is undoubtedly to give emphasis to the sentence. For as a præterite is employed to express our belief that some future event will certainly take place, so is it readily seen that on the same principle this tense may be regarded as the emphatic form of the imperative, whenever it is so applied.

The præterite has sometimes the force of the pluperfect; as, **فَعَمِلَ صُورًا** *his works, which he had done,* Gen. ii. 2. Again, in iii. 1, we have, "And the serpent was the most subtle of the animals *which the Lord had made,* **فَعَمِلَ**."

In Syriac, as in Hebrew, the præterite is in some instances used where we should employ the present; as, *ܡܝܬܝܢܐ* *I know*, lit. *I have known*, as comprehending certainty and decision; I know and I am resolved to act on this knowledge, Luke xvi. 4. See also John xi. 4. The præterite likewise denotes present time when condition and state are implied; as, *ܠܡܥܢܐ ܐܢܬܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* *why art thou displeased, and why is thy countenance sad?* Gen. iv. 6; *ܠܡܥܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* *my soul is disturbed*, Ps, cxviii. (Heb. cxix.) 28. It is likewise employed in sentences in which the truths enunciated are general, and not at all dependent on time; as, Ps. i. 1, “Blessed is the man, who *walks not* (*hath not walked*), *ܡܝܬܝܢܐ* in the counsel of the wicked.” Indeed the præterite in the last example evidently expresses the sentiment contained in it with more accuracy, because with more generality, than the present; for we may suppose the blessedness to be the consequence, not so much of not walking in the counsel of the wicked at some particular instant of time, as of not having walked, or of not having been in the habit of walking, at any one period of life.

The præterite is used for the imperfect in hypothetical sentences, although the future is much more frequently met with in such cases; as, *ܡܝܬܝܢܐ ܡܝܬܝܢܐ ܡܝܬܝܢܐ* *we should have been like unto Sodom*, Isaiah i. 9. In a conditional sentence the pluperfect is likewise indi-

cated by the præterite form ; as, *וְלֹא...לָנוּ* *and except the Lord had left to us*, Isaiah i. 9.

Use of the Future.

The future is occasionally found in the place of the present ; as, *וְיָשְׁבוּ בְּכִסְאֵי כְבוֹדָא* *he causeth them to inherit* (or giveth them) *thrones of glory*, 1 Sam. ii. 8. See also Isaiah xliii. 17.

The future also occupies the place of the præt. in a few instances ; as, *בָּחַר אֱלֹהִים מְלֶכֶת* *God hath chosen a new thing*, Judg. v. 8 ; *וְלֹא רָאוּ חֶבֶר וְקֶלֶב* *sword and spear were not seen*, ib. ; *אֲנִי עָמַד בְּמָקוֹמִי* *I stood in my place*, Hab. ii. 1 ; *לִפְנֵי כִּי אֶבְרָא* *before that I formed thee*, Jer. i. 5 ; *לִפְנֵי כִּי אֶצְמַח מִבֶּטֶן* *before thou camest forth from the womb*, ib. In the two last places the præterite is indicated by the particles connected with the respective verbs.

The fut. is almost always used when the verb implies something conditional or potential, and this is done sometimes with and sometimes without any accompanying particles. Hence it includes all those forms of speaking, where in English we use one of the auxiliary verbs, *may, can, let, would, &c.* ; as, *יָבֹא עָלָיו* *may the evil* (of the wicked) *come to an end*, Ps. vii. 9 ; *יָשׁוּב חַיֵּי הַיָּלְדָּה* *may the life of the child return*, 1 Kings xvii. 21 ; *יִפְדֶּה* *he would deliver him*,

Ps. xxii. 9; ܠܝܫܥܝܐ ܠܝܫܥܝܐ ܠܝܫܥܝܐ *let them shew thee*, Isaiah xix. 12; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *thou mayest freely eat*, Gen. ii. 16.

A prohibition in Syriac, as in Hebrew, is invariably expressed by the future; as, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *thou shalt not fear*, i.e. *fear not*, Gen. xlii. 3; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *thou shalt not kill*, or, *do not kill*, Exod. xx. 13; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *thou shalt not call me*, i.e. *do not call me*, Ruth i. 20. The imper. is sometimes denoted by the fut. when there is no prohibition; as, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *let there be light*, Gen. i. 3. The particles ܐ and ܡ are often connected with the fut. when a potential signification is intended; as, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that he would grant to him time*, Dan. ii. 16; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that they may not hearken*, Gen. xi. 7. The prefix ܐ sometimes gives this force to the verb; as, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that they may know*, Ezek. xx. 26; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that they may sacrifice*, Exod. viii. 8. ܠܝܫܥܝܐ is also found besides ܐ as follows; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that my soul may bless thee*, Gen. xxvii. 4. Other particles in some instances accompany ܐ; as, Bar Heb. Chron. 530. 14, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that they might destroy it*; ܠܝܫܥܝܐ ܠܝܫܥܝܐ ܠܝܫܥܝܐ *although (ye shall say) to this mountain that it be removed*, Matthew xxi. 21. The imperfect conjunctive is often formed by means of the fut. and the auxiliary verb ܠܝܫܥܝܐ; as, ܠܝܫܥܝܐ ܠܝܫܥܝܐ *so that they were not able*, Mark iii. 20; ܠܝܫܥܝܐ ܠܝܫܥܝܐ *that the security of the city might be*

established, Assem. Bibl. Orien. i. 393. 2. So in Arab. we have the pluperfect and imperf. formed by putting the præterite of the verb كَانَ before the præt. and future of another verb; as, كَانَ كَتَبَ *he had written*; كَانَ يَكْتُبُ *he was writing*, See Stewart's Arab. Gram. p. 64.

A future is often expressed in the way of periphrasis. A participle and the fut. of the verb سَلَّمَ sometimes come together having the force of the fut.; as, سَلَّمَ سَتَرْسَلِّمُهُنَّ *they shall send*, Assem. T. III. p. 347. سَلَّمَ هَذِهِ كَلِمَاتُهَا *these words shall go forth*. Departure of my Lady Mary from this world, p. 1. 3, by Dr. W. Wright.

The word سَلَّمَ similarly to the Greek μέλλω is sometimes joined to a verb in the infin. with لَ, and the two express jointly the future tense; as, سَلَّمَ سَتَقُومُ *we shall stand*; perhaps *we shall shortly stand*; literally, *we are about to stand*, Rom. xiv. 10. See Schaaf's Lexicon under سَلَّمَ. Sometimes the future of the verb following is found instead of the infin. with the prefix لَ and occasionally without it, as, سَلَّمَ سَتُجَلِّسُ *shall glorify*. So says Agrell; Supp. p. 21. But it seems to me that سَلَّمَ سَتُجَلِّسُ has rather the force of the infin. The expression consequently should be rendered, *is about to glorify*, where the idea of incipient future time is contained in سَلَّمَ. John xxi. 19.

We have a fut. with لَ prefixed in such a construction as the following; as, لَ يَخْشَى *he feared to go*,

Matth. ii. 22, where we see the fut. is employed, when in English we should use the inf. See ib. xvi. 3; Mark i. 45, 6, 7; Luke xiii. 11; 1 Cor. ii. 14.

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed or continual*; as, $\text{אֶשְׂכַּלְתִּי אֶרְבָּה}$ *I will greatly multiply*, Gen. xxii. 17; $\text{וְאַתָּה לֹא תָמוּת בְּיָדָאֵל}$ *ye shall not surely die*, Gen. iii. 4; $\text{וְיָצַדְנוּ אֶת־הַיָּם}$ *hath been accurately depicted*, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power, or command*, it has generally \ prefixed; as, $\text{וְכִי־יָדַעְתִּי אֵת־הַדֶּרֶךְ}$ *and how are we able to know the way?* John xiv. 5; $\text{וַיִּשְׁלַח אֶת־הוּאֵל לְעֹרְכֵי־חֵטְאֵי הָעָם}$ *he sent him to feed swine*, Luke xv. 15; $\text{וַיִּשְׁכַּח אֶת־הַיָּדָאֵל לְהַצִּיחַ אֶת־הַיָּם}$ *and he wished to slay him*, Matth. xiv. 5.

After the verb לָאֵל the inf. with \ may be rendered in English by the participle; as, $\text{וְהָיָה הַשֶּׁמֶשׁ לְהָרִיד וְהַיָּם לְהָרִיד}$ *and the Sun was setting*, Gen. xv. 12.

The same remark is applicable to לֹא־יִשְׁכַּח , when it is employed as לָאֵל is in the preceding example; as, $\text{וְלֹא־יִשְׁכַּח לֹא־יִשְׁכַּח לֹא־יִשְׁכַּח לֹא־יִשְׁכַּח}$ *he is not adding to it, nor taking from it*. Eccles. iii. 14.

It is not unusual for the infinitive to be found in connection with other particles besides the Lomad prefixed to it, giving to the said infinitive a participial effect ; as, *لَعَنُوا مَدْيَنَ* *they ceased from building the city*, Gen. xi. 8. *لَمْ يَنْتَهِ* *he hath not ceased from praying*, Assem. T. I. p. 36.

Use of the Imperative.

The imperative is not only employed to express a *command*, but also an *exhortation*, *admonition* or *permission* ; as, John xi. 15, *هَاجِرُوا هَهُنَا* *go ye hither*. See also Mark i. 38.

The imper. of the verb *لَزَّ* is frequently found in connection with a finite verb in the fut. tense ; thus, *لِزُّوا نَحْنُ وَتَجْعَلُوا* *and now come, we will make a covenant*, i.e. *and now come, let us make a covenant*, Gen. xxxi. 44 ; *هَاجِرُوا* *come, we will go*, John xi. 7.

We have also the imper. in such constructions as the following ; *أَعْطَاكَ اللَّهُ مِصْرَ الْوَيْدَانِ* *I will give you the best of the land of Egypt*, *وَأَكُلُوا* *and eat ye* (i.e. *ye shall eat of*) *الْزَبَدَ مِنَ الْبُحْرِ* *the fat of the land*, Gen. xlv. 18 ; *فَاعْمَلُوا* *this do, and live*, i.e. *(this do, and ye shall live.)* Gen. xlii. 18.

An imperative is occasionally found in connection with a participle ; as, *سَلِّمْ* *cease, be thou still*, Mark iv. 39. It may be that *سَلِّمْ* the imper. in-

fluences the word which follows, and renders the expression of the substantive verb unnecessary, it being ordinarily used with a participle when an imper. is intended. In uttering a command it is natural not to use more words than are necessary. The same construction may be seen in *Assem. Bibl. Orient.* T. I. p. 40.

Participles.

The participle is timeless, *i.e.* it has no time of its own, but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, *עֲלֶיךָ יֵהְיֶה הָאֵלֹהִים* *Therefore that which shall be born of thee is holy*, Luke i. 35; *אִשְׁתְּךָ יֵלֶד לְךָ בֶּן* *thy wife shall bear to thee a son*, Gen. xvii. 19. The præt.; as, *בְּהִינֵן אֲדֹנָיָם* *Behold their Lord, fallen and dead*, Judges, iii. 25. Participles, when they are taken as such, and not for the present tense, have placed before them for the most part the particle *כִּי* or the prefix *בְּ*; as, *כִּי יֵהְיֶה מְדַבֵּר* *wandering from house to house*, 1 Tim. v. 13; *כִּי יֵהְיֶה לֵוִי* *he saw Levi sitting*, Mark ii. 14. *חַיִּים* *living or alive*, def. *חַיִּים*, is subject to the same construction; as, *וַיֵּחַיֵּם אֶת הָאֲנָשִׁים* *and he gave her to them alive*. Acts ix. 41.

We find a participle usurping as it were the office

of an inf. after verbs of *beginning* and *continuing*, of *permitting* and *commanding*, and also of *power*; as, *هَبَسَ أُذُنَيْهِ فَكَخِبَ* *they began plucking the ears*, i.e. *they began to pluck*, Matth. xii. 1; *وَدَعَا لَهُمَا* *permit both of them to grow* (growing), Matth. xiii. 30; *وَدَعَا لَهُ* *and permit (him) to go* (going), John xi. 44; *وَأَمَرَ لَهَا أَنْ تَقِفْ* *command her to assist* (assisting) *me*, Luke x. 40; *وَلَمْ يَقْبَلْهُمْ* *so that he was not able to receive* (receiving) *them*, Mark ii. 2.

The active participles are in some instances found in the constructive state; but which are rendered into English as if they were in the absolute state. In such cases they are followed by a noun; as, *نَزَلَ فِي الْخَنْدَقِ* *descending the ditch*, i.e. *into the ditch*, Prov. i. 12; *وَدَخَلَ فِي الْبَابِ* *entering in at the gate*, Gen. xxiii. 10; *وَعَرَفَ الْكَلِمَةَ* *knowing the law*, Rom. vii. 1.

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as, *وَبَدَأَ لَهُ* *he began upbraiding him*, Bar Heb. Chron. 328. 3; *وَدَخَلَ فِيَّ* *dwelling in me*, Rom. vii. 17, 18, 20; *وَدَحَّضُوا كُلَّ* *and destroying all the men*, Bar Heb. Chron. 397. 1.

Similarly passive participles observe this government; as, *وَكُنِيَ خَلْبًا* *clothed with linen*, Ezek. ix. 2;

ܡܨܡܐ ܕܡܨܡܐ *anointed with oil*, Lev. ii. 4; ܡܨܡܐ ܕܡܨܡܐ *born of women*, Matth. xi. 11.

Although in Syriac the use of participles is very great, yet in translating Greek books into Syriac they sometimes render a Greek participle by a Syriac verb, especially where the Greek participle is followed by a verb, in which case the two verbs in Syriac have the same mood, tense, and person; as, ܡܨܡܐ ܕܡܨܡܐ *πορευθέντες* ἐξετάσατε, *go, enquire*, Matth. ii. 8; ܡܨܡܐ ܕܡܨܡܐ *ἐλθὼν* προσκυνήσω, *I will go, I will worship* (him), ib. ; ܡܨܡܐ ܕܡܨܡܐ *ἔως ἐλθὼν ἔστη*, *until it came, it stood*, ib. 9.

Participles are employed to express a gradual but continual progress or decline of what is denoted by the verb in the sentence; as, ܡܨܡܐ ܕܡܨܡܐ... ܡܨܡܐ ܕܡܨܡܐ *and the waters receded going and coming*, i.e. gradually and continually, Gen. viii. 3; ܡܨܡܐ ܕܡܨܡܐ *and the boy going and growing*, i.e. was continually growing, 1 Sam. ii. 26.

The Imperfect and Pluperfect Tenses.

It is stated in § 38 how these tenses are formed. Examples of the Imperfect are the following ܡܨܡܐ ܕܡܨܡܐ *he went*, Matth. ii. 9; ܡܨܡܐ ܕܡܨܡܐ ܡܨܡܐ ܕܡܨܡܐ *they who sought the child's life*, ib. ii. 20; ܡܨܡܐ ܕܡܨܡܐ *I testified*, Acts xx. 21.* Examples of the Pluperfect are,

* Uhlemann in his Gram. § 65, says: "Auch ohne ܡܨܡܐ Matth. iii. 5. ܡܨܡܐ ܕܡܨܡܐ." In my copy of the Peschito, however, it is ܡܨܡܐ ܕܡܨܡܐ.

לֹא הָיָה לוֹ אֲשֶׁר לְעֹלָם *for astonishment had taken him*, Luke v. 9; הָלַכְוּ הֵם *they had gone up*, John iv. 8; שָׁבָה לֵבָי *he had retired*, ib. v. 13; הָיָה לֵבָי *had been*, ib. iii. 25. Occasionally the præterite has the force of the pluperfect. In Matth. i. 24 we have עָשָׂה כְּאֲמַר מַלְאָכֵי יְהוָה *he did as the angel of the Lord had commanded him*.

The præterite, however, followed by the substantive verb לֵבָי does not always make the pluperfect; but only the præterite, or imperfect; as, הָיָה לֵבָי *he began*, Mark i. 45; לֹא הָיָה לוֹ *the time was not*, ib. xi. 13.

לֵבָי, הָיָה and הָיָה

In addition to what is said of these verbs in sections 33 and 34, we subjoin the following remarks. The substantive verb לֵבָי seems to be employed in some passages for the purpose of giving emphasis to them; as, לֹא הָיָה לָכֵן אֲנִי מְדַבֵּר *for it was not ye speaking*, Matth. x. 20. Hoffman says these words may be more accurately expressed by the French; *ce n'est pas vous, qui parlez*. הָיָה לוֹ חֵטְא אֲנִי *that it was not concerning the bread I spake*, ib. xvi. 11. It is not unusual for לֵבָי to express a negative put interrogatively; as, הָיָה הַזֶּה בֶּן הַצֹּרֵן *is not this the carpenter's son?* Matth. xiii. 55. See also Matth. xx. 25; Luke xi. 40.

לֵבָי is pleonastic in some instances, *i.e.* it is made

no account of in the translation of the passage in which it occurs ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܐܪܥܐ ܕܡܬܬܐ ܕܡܬܬܐ* *the trees and herbs were not created with the earth*, Ephraim T. I. p. 21. *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* of the New Testament is translated by *ܐܬܬܢܐ*, ܐ or ܐ being usually prefixed to the following verb ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* *and it came to pass on the eighth day that they came*, Luke i. 59. In some places neither ܐ nor ܐ is prefixed to the following verb ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* *and it came to pass in those days Jesus came*, Mark i. 9. Sometimes *ܐܬܬܢܐ* is passed over in the Syriac version without any notice. See Matth. ix. 10 ; Mark iv. 4 ; Luke ii. 46. The imperfect tense of *ܐܬܬܢܐ* is formed by placing it after *ܐܬܬܢܐ* with the affix to the latter agreeing in gender and number with the noun or pronoun with which it is connected. See § 34. *ܐܬܬܢܐ* is, however, occasionally found without an affix ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* *now there were seven brethren*, Matth. xxii. 25. *ܐܬܬܢܐ* is observed in a few instances standing before instead of after *ܐܬܬܢܐ* ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* *it was*, Bar Heb. p. 94, line 7. Sometimes *ܐܬܬܢܐ* disappears and *ܐܬܬܢܐ* itself is made to express past time ; as, *ܐܬܬܢܐ ܕܡܬܬܐ ܕܡܬܬܐ ܕܡܬܬܐ* *stood over where the young child was*, Matth. ii. 9. Again, although as a rule, the Imperfect Tense agrees with its subject in gender and number ; yet *ܐܬܬܢܐ ܕܡܬܬܐ* is to be met with in a sentence without any regard to this agreement ; as,

לֹא אֶתְּחַלְּלֶנּוּ *there was enmity*, Bar Heb. 288, line 4; although we have in John ix. 16, אֵין חֶלְקָא לֹא *there was a division*. We have also אֵין שָׂעָה אֶתְּחַלְּלֶנּוּ *it was the third hour*, Mark xv. 25. אֵין מְאֹד מְאֹד *there were many things*, 2 John, verse 12.

לֹא composed of ל and א takes the affixes in the same way as א (see § 34), and when followed by Lomad with a pronominal affix signifies *to have not*; as, לֹא חָסַד *who hath not*, Matth. xiii. 13. See also Luke ii. 7; John iv. 17. It has usually ; prefixed.

Regimen of Verbs.

A transitive verb exercises an influence over a noun or pronoun which follows it, either *immediately* or *mediately*, and which limits its signification. The noun or pronoun may be with or without a preposition; as, אֵין מְאֹד מְאֹד *he made many disciples*, John iv. 1; מַה אֵין מְאֹד מְאֹד *What has Moses commanded you?* Mark x. 3; אֵין אֵין מְאֹד *that I may call the righteous*, Mark ii. 17.

Verbs which are doubly transitive, such as transitive verbs in those conjugations which are causative, exercise this influence over two such nouns or pronouns; as, אֵין מְאֹד מְאֹד *he commanded him to be clothed with a garment of fine linen*, Gen. xli. 42; אֵין מְאֹד מְאֹד *he taught the people knowledge*, Eccles. xii. 9.

The passive conjugations of verbs oftentimes express the cause or motive of action by the particle **بِ** in some such manner as the following; **بِأَنْتُمْ تَرَوْنَ** *that ye may be seen by them*, Matth. vi. 1. **تَفْعَلُ بِكَ** *it may be done by you*, Exod. xii. 16. See also Luke viii. 29; John viii. 33; Acts xv. 24; xviii. 18. In the same sense the preposition **بِ** is used; as, **بِالْهِ** *he was led by the spirit*, Matth. iv. 1.

It is not unfrequent that verbs in the passive conjugations have the force of active conjugations, and admit an accusative; as, **أَتَذَكَّرُ** *he remembered his mercy*, Luke i. 54. In like manner the passive participle of the peal conjugation has in many verbs the force of the active participle; as, **أَتَأْخُذُ** *they took him*, Matth. xiv. 5; **أَتَحِيطُ** *surrounding him*, Matth. viii. 18. So also **أَتَحْتَوِي** *containing*, Titus i. 8; **أَتَحْمِلُ** *carrying*, Luke vii. 14; Acts iii. 2; **أَتَحْمِلُ** *was fixed*, Cureton's Spicilegium, p. 23.

Verbs used for Adverbs with or without a Conjugation.

It is not uncommon to see two verbs coming together, one of which performs the office of an adverb to the other, each verb being in the same number, gender, and tense; as, **أَتَأْخُذُ** *who has taken much* 2 Cor. viii. 15; **أَتَعْظِمُ** *hath greatly exalted him*, Phil. ii. 9; **أَتَأْكُلُ** *I will again feed thy flock*, Gen. xxx. 31; **أَتَعْمَلُ** *Again he sent*, Luke xx. 11, 12;

they entreated וְלֹא יִשְׁמְעוּן *that it should not be spoken to them any more*, Hebr. xii. 19; וְלֹא יִשְׁמְעוּן *he changed the letter craftily*, Bar Heb. p. 100.

There are instances in which the second verb is found in the infinitive, the inflexion of the first depending on circumstances; as, וְלֹא יִשְׁמְעוּן *shall no more see*, Job vii. 7; וְלֹא יִשְׁמְעוּן *I will not any more curse the ground*, Gen. viii. 21; וְלֹא יִשְׁמְעוּן *again they say*, Assem. T. III. p. 56, col. 1. line 20.

The second verb is occasionally found in the future with וְ prefixed; as, וְלֹא יִשְׁמְעוּן (the suspicion) *was near to be confirmed*, i.e. (the suspicion) *was almost confirmed*, Bar Heb. p. 551, line 11.

The *participle* of the second verb is found, as we might expect, as well as any other inflection of it; as, which book he desired וְלֹא יִשְׁמְעוּן *that he reading it, might admire*, i.e. *that he might read it admirably*, Assem, T. II. p. 345, line 31.

Miscellaneous Observations.

The ordinary method of expressing a reciprocal or reflective sense is by a transitive verb with the noun נֶפֶשׁ united to the affixes. But it is also in some instances done by means of the passive conjugations. In the Ethpeel; as, וְלֹא יִשְׁמְעוּן *he turned himself*, Matth. ix. 22. See also John viii. 6, 7, 59.

Neuter verbs have sometimes a passive signification ; as, *לָחַץ* to wander, for to be deceived, *πλανασθαι*, Luke xxi. 8 ; *سُحِرَ* he burnt, for was burnt, Matth. xiii. 30 ; *سُفِيَ* he fell, for he was cast down, John iii. 24 ; *سُحِمَ* he ascended, for was extracted, was torn up, as trees which are torn up by their roots.

There is no form of the verb expressing the Optative mood. For this purpose the future of the Indicative (see the use of the fut. p. 163) is ordinarily used, the context or some particle determining that this sense of the verb is required. The pronoun *سَ* sometimes serves this purpose ; as *וְיָבִי* does in Hebrew. Hence in Numbers xi. 29 we have *سَ بָּיָה* *חֲכִי כָכֶם חֲכִיָּא בְּעֵינָא בְּיָה* *O that all the people of the Lord were prophets* ; Judges ix. 29 : *سَ بָּיָה* *أَمَحَصَ كَحَصَ سَنָ جَانِبَ* *O that this people were given into my hands*. *و* too is found to indicate the Optative mood ; as, *وְيָمָת* that we might die, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles *لָכֵן*, *לָכֵן*, *לָכֵן*, *לָכֵן*, is employed to denote this mood.

Compound words in Greek are translated into Syriac by simple words, either alone or in conjunction with another word or particle ; as, *מֵיָדָע* foreknowing, Acts xxvi. 5 ; *מֵיָדָע* *אֶבְרָהָם* I predicted, Mark xiii. 23 ; *מֵיָדָע* *הָרָץ* he ran before him, or did outrun him, John. xx. 4 ; so with many others.

57. *Syntax of Adverbs.*

The repetition of adverbs, like that of nouns, expresses intensity; as, **بِدَّ بِدَّ** *very badly*: or diversity; as, **هَئِثَا هَئِثَا** *hither and thither*: or continuation; as, **بِذَلِّ بِذَلِّ** *by little and little*.

Adverbs are used to qualify nouns by being placed sometimes before them, and sometimes after them; as, **بِذَلِّ مَاءٌ** *a little water*, **بِذَلِّ أَيَّامٌ** *a few days*, **كثِيرٌ أَرَامِلٌ** *many widows*, Luke iv. 25; **بِذَلِّ سَمَاءٌ** *a little leaven*, 1 Cor. v. 6. When **بِذَلِّ** and **كثِيرٌ** are put before nouns, they seem themselves to be nouns, or to have the force of them, and might be translated, *a little quantity of* and *a great quantity of* respectively.

Adverbs derived from the names of nations ending in **ا** are found sometimes *with* and sometimes *without* a prefix; as, **سُورِيَا**, or **سُورِيَا** *Syriace*; **عَرَابِيَا** or **عَرَابِيَا** *Arabice*. So we have **نَحْوِيَا**, or **نَحْوِيَا** *Græce*, **مِصْرِيَا**, or **مِصْرِيَا** *Egyptiace*.

An adverb is expressed by means of a noun with **بِ** prefixed; as, **بِمُحَلٍّ** *a moment of time*, **بِمُحَلٍّ** *immediately*, **بِمُحَلٍّ** *daily*. Again, an adverb is formed by a noun with **ك** prefixed; as, **كَبِيحَةً** *astutely*, **كَبِيحَةً** *craftily*, **كَبِيحَةً** *lastly*, **كَبِيحَةً** *faithfully*, **كَبِيحَةً** *diffusely*.

understood, before a noun in a state of construction ; as, *אֲנִי אֹתָא דֵּא אֲבִי* in my Father's house are many mansions, John xiv. 2. See also Acts vii. 20 ; xiii. 29.

The preposition *עִנְ* followed by a noun is found to express, by way of periphrasis, an adj., or to give to the noun the sense of an adj. ; as, *הוּא עִנְ מִיִּתְדָא* he was of the celebrated ones, i.e. he was celebrated, Assem. T. I. p. 426. col. 2. last line but one. *וְהוּא עִנְ לֹא עֲמֻתְסֵמָלָא*, and that which is of the impossibles, i.e. and that which is impossible, ib. T. III. p. 605. *עִנְ* is also to be met with as redundant. See Matth. i. 12 ; ii. 9 ; Assem. T. I. p. 54. l. 7. This preposition is also used as in the following example, *וְהוּא עִנְ אִמְרָא דֵּא אֲבִי* whom God hath raised from among the dead, Acts iii. 15.

After *דֵּא* and other particles signifying *between*, various particles are used, which in English have the force of the conjunction *and*. 1st. The copulative *ו* itself ; as, *דֵּא דֵּא וְדֵּא* between interior and exterior, Bar Heb. p. 473. l. 3. *דֵּא דֵּא וְדֵּא* between the armies and the chiefs, ib. 604. l. 17. 2nd. *לומד* frequently ; as, *דֵּא דֵּא לומד* between Haran and Edessa, Bar Heb. p. 60. l. 13. *דֵּא דֵּא לומד* between earth and heaven, ib. 275. l. 5 ; *דֵּא דֵּא לומד* between you and the sons of the Church, Assem. T. III. p. 307. last line. *דֵּא דֵּא לומד* between them and the waters, Bar Heb. p. 511. l. 9, 10. 3rd. by

וְ; as, וּבֵינֵם וּבֵינֵם *between him and them*, Matth. xx. 17. כִּי לִי מִי *between me and thee*, Bar Heb. p. 270, l. 19. וּבֵינֵם וּבֵינֵם *between them and the army*, ib. p. 412. l. 19.

כִּי does not take an affix ; but the affix follows with וְ prefixed to it ; as, כִּי וּבֵינֵם *between him and his mother*, Bar Heb. p. 507. l. 16, 17. כִּי וּבֵינֵם *between him and the king*, ib. p. 421. l. 2, 3. כִּי וּבֵינֵם *between thee and them*, ib. p. 408. l. 10.

When וּכִי is followed by the prefix וְ the two particles have the force of *usque ad* in Latin. וְכִי וְכִי *and he was there until the death (of Herod)*, Matth. ii. 15.

בְּ; *without*, takes no affix ; but when a pronoun follows, it is a separate pronoun ; as, בִּי בְּ; *without me*, John xv. 5.

A noun called by Agrell *nomen nudum*, i.e. a noun without prefixes or affixes, is used as a preposition ; as, לִי *for*, Bar Heb. p. 263, last line ; לִי *for my life*. בְּ *in* ; as, בְּ *in investigation*, ib. p. 59. l. 8.

59. Conjunctions.

A conjunction is on many occasions not expressed in a sentence, but understood. The conjunction *and* (Asyndeton) ; as, וַיָּקֹם וַיֵּצֵא *he arose (and) went*.

Matth. ix. 7. *Arise, go*, Gen. xxxi. 13. *arise walk (and) go on thy feet*. Acta Mart. II. p. 293. See also Is. xxxvii. 37. In the two last examples the Vau would naturally drop out, as commands are often given under the influence of excitement, and consequently in as few words as possible. We have also an ellipsis of *וְ* in 2 Kings ix. 32; *two or three eunuchs*. See Isaiah xviii. 6. *וְ* is sometimes understood; as, *and (if) tribulation should happen to him*, Gen. xlii. 38.

Vau is often found prefixed to each word, or step of the sentence; as, *Our Saviour suffered, and died, and was buried, and arose, and ascended to heaven*. Bar Heb. p. 51, last line. In explanation of this liberal use of the Vau, Hoffman in his Gram., p. 383, note, says, "Animo commotis etiam polysyndeton interdum placet."

A conjunction is repeated when the clauses of the sentence to which the said conjunction is appended are used correlatively; as, *וְ.....וְ*, Ex. xxi. 16; *וְ.....וְ*, Gen. xxiv. 25; *וְ.....וְ*, Rom. i. 16; *וְ.....וְ*, Matth. vi. 24. Different conjunctions are frequently employed in a sentence in this correlative manner; as, *וְ.....וְ*, Is. lv. 9; *וְ.....וְ*, Acts i. 11; *וְ.....וְ*, 2 Cor. xii. 2; *וְ.....וְ*, Rev. x. ii. 2.

The particle **ܐ**, besides being a pronoun and a mark of the Gen. is also used as a conjunction. When it has the force of *that*. i.e. when it is *causal*, it is constructed with a verb in the future; but when it is used in another sense, it may be found with a prae-terite. See Matth. i. 22; ii. 8, 12, 15. &c. It is found in connection with many other particles; as, **ܐ** **ܐܝܬܐ** *whither*, Matth. vi. 19. **ܐ** **ܐܝܬܐ** *wheresoever*. Bar Heb. p. 328, l. 10. **ܐ** **ܐܝܬܐ** *as that*, John viii. 28, Bar Heb. p. 328, l. 10. **ܐ** **ܐܝܬܐ** *when that*, ib. **ܐ** **ܐܝܬܐ** *because*, Bar Heb. 112, lines 7, 8. **ܐ** **ܐܝܬܐ** *after that*, ib. 39, 7. **ܐ** **ܐܝܬܐ** *when*, Mark iv. 29. **ܐ** **ܐܝܬܐ** *because*, Mār Jacob's Scholia, p 1, l. 3. **ܐ** **ܐܝܬܐ** *because*, Bar Heb. 158, 12. There are instances in which the conjunction **ܐ** is omitted, **ܐܝܬܐ** *I go (that) I may catch fishes*, John xxi. 3. Here is clearly an ellipsis of **ܐ** before **ܐܝܬܐ**.

The copulative *o* has the force of *that*; especially after verbs of *asking* or *commanding*. Ephraim T. I. p. 84, F 6. 7; p. 446, D. 8. 9. In Job v. 7, *o* has the force of *مَنْ*.

There are other conjunctions, which have exceptional uses. **o** is employed in making a comparison, and thus it performs the office which is usually assigned to **فـ**; as, "it shall be more tolerable for Tyre and Sidon in the day of judgment **فـ** **o** *than for you,*" Matth. xi. 22.

is used with a formula of imprecation; as, "God

do so to thee, and more also, *אִם מִכָּל מַעֲשֵׂאֵי* if thou conceal from me a thing," 1 Sam. iii. 17. "David swear, saying, So do God to me, and more also, *אִם אֶחְמַר לֶחֶם קֶדֶם שֶׁיָּבֹא הַשֶּׁמֶשׁ* if I taste bread before the sun be down," 2 Sam. iii. 35. See also 2 Kings vi. 31. Cant. i. 9. *וְ* the same as *נָא* has the force of *yea, verily*, in Job. ii. 5, and elsewhere.

60. Interjections.

Interjections which denote threats have commonly the preposition *לְ* following; as, Eccles. x. 16, *וְ* woe to thee. Matt. xxiii. 13, *וְ* woe to you. 1 Sam. iv. 8; *וְ* woe to us. See Matth. xiii. 7; xxiii. 13. Sometimes the preposition is *לְ*; as, Jer. L. 27, *וְ* woe to them; or, *כֵּן* according to Amira, Gram. p. 449, *וְ* woe to this generation. When interjections are employed to express lamentation, the nouns which follow do not receive a preposition; as, *וְ* alas, my daughter, Judges xi. 35. See 1 Kings xiii. 30; Rev. xviii. 10, 16, 19.

וְ is a particle of invoking as well as of affirming. See Gen. xxx. 34. *וְ* O that is almost always joined with the particle *וְ*; as, *וְ* O that ye would bear with me, 2 Cor. xi. 1. See also Gal. iii. 4.

וְ behold! This interjection serves to mark emphatically the sentence, or that part of the sentence,

no particle to mark them; but which the context shews to be. In these cases the prominent word in the question commonly begins the sentence: $\text{אָתָּה מֶלֶךְ הַיְּהוּדִים}$ *art thou the king of the Jews?* Matth. xxvii. 11.

A question with $\text{אֲ$ ordinarily comprises an affirmation; as, $\text{אֲלֵךְ אַחֲרֶיךָ אַרְבָּעָה חֳדָשִׁים וְיָבֹא חֶרְבֵּשׁ}$ *say not ye that after four months cometh harvest?* John iv. 35.

When, however, a question is asked by $\text{אֲ$ a negative is implied; as, $\text{אֲבִי מִיָּד יִפְתָּח לְךָ אֵינִי מֵבִין}$ *is a devil able to open the eyes of the blind?* Job x. 21. Sometimes a doubt is implied; as, $\text{אֲנִי מֶלֶךְ אֵלִים}$ *Lord, is it I?* Matth. xxvi. 22. See also John ix. 27; xviii. 25. The last remark is applicable to the particle $\text{אֲ$ when it is used interrogatively; as, $\text{אֲנִי מֵבִין אֶת הָאֱרֶצַּת הַזֹּאת}$ *and shall He find faith on the earth?* Luke xviii. 8.

8. The particle אִם is employed to express what Uhlemann calls *indirekte Frage*; as, that thou tell us $\text{אִם אָתָּה מְסִיחַ בְּנוֹ הָאֱלֹהִים}$ *whether thou art the Christ, the Son of God?* Matth. xxvi. 63.

The interrogation is sometimes continued by means of the disjunctive וְ to make, it would seem, the question more distinct and definite; as, $\text{מִי הָיָה שָׁגָה אֶת הָאֱלֹהִים}$ *who hath sinned? this man or his parents?* John ix. 2. $\text{אֲנִי מֵבִין אֶת הָאֱרֶצַּת הַזֹּאת}$ *art thou he that should come, or do we look for another?* Matth. xi. 3. See also Assem. T. I. p. 87.

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, *וְהָיָה שֵׁם יוֹסֵף* *and his name was Joseph.* *וְאֵלֶּיךָ יִשְׁׁלָחוּ* *those who (are) like him,* Bar Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as, a subs. in Eccles. vi. 3, *לֹא יִנְכַּח בְּתָא עָלָא* *if a man shall beget a hundred, namely sons;* *וְאֵינִי מִיָּחִיד* *once have I sworn,* where *אֲנִי* is understood, Psalm lxxxix. 35; *וְאֵלֶּיךָ יִשְׁׁלָחוּ* *also these things that were written (were written) that ye may believe,* John xx. 35.

There are very many passages in which a *verb* of some kind or another has to be supplied, in order to complete the sense; as, *וְהָיָה עָלֶיךָ עֲזָרָה* *until when? viz. wilt thou bring assistance,* Ps. vi. 4; *וְעָלְתָּ בְּרִכְתְּךָ* *thy blessing (may it come) upon thy people,* Ps. iii. 9; *וְהָיָה חֲרֹבַת הַצָּדִיקִים* *the destruction of the impious and the wicked (will come) together,* Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, *וְכָל הַזֶּה הָיָה עָשׂוּי* *but all this which was done (was done) that it might be fulfilled,* Matth. i. 22. See also John xx. 31; Rom. v. 20; Heb. vii. 18, viii. 3.

from the ordinary rules. A few of these instances it may be well to notice.

The verbs לָעַן and אָנָה are sometimes so placed in a sentence that the grammatical connection of the former part with that of the latter is dissevered; as, $\text{לָעַן מֹשֶׁה בָּן שְׁמֹנֶה עָשָׂר שָׁנִים}$ *and Moses was eighty years old*, Ex. vii. 7; $\text{אָנָה וְאָמְרוּ לָנוּ}$ *and they say to us, make bricks*, Ex. v. 16; $\text{אָנָה אֲנִי בָן שְׁמֹנֶה עָשָׂר שָׁנִים}$ *I am a hundred and twenty years old*, Deut. xxxi. 2. A personal pronoun standing for the logical copula is found placed between two nouns in a state of regimen; as, $\text{אֲנִי זֶה הַעֵץ הַזֶּה}$ *we are the seed of Abraham*, John viii. 33

In a long sentence the verb is occasionally found at the end of it, and separated a long distance from its object; as, כָּשַׁף.....הָעֵץ *he made.....a banquet*, Ephraim T. II. p. 210. D. 6...E. 3. The verb is also found separated by many words from its auxiliary; as, $\text{אִם אָנֹכִי מְצֵא.....לִקְרֹא}$ *if thou art indeed able..... to read*, ib. T. II. p. 211. C. 8...D. 2. $\text{וְלֹא רָצָה לִּי הָאֱלֹהִים}$ *and he did not wish to be fatigued*; where the verb comes before that on which it depends, ib. T. II. p. 212. C. 5, 6. The infinitive with לְ prefixed comes before the verb on which it is dependent in Ephraim T. I. p. 83. D. 3, 4.

A noun sometimes comes after both the verb and

its object; as, *ܒܚܝܬܐ ܢܬܝܡܐ ܐܢܬܐ ܚܬܐ* *for they feared lest the people should stone them*, Acts. v. 26. The object is found between the auxiliary and the verb in Matth. xxi. 1, and other places.

There are instances of particles occupying unusual places; as the Adverb *ܠܚܝܬܐ* in Mark i. 45; *ܠܚܝܬܐ ܠܚܝܬܐ* *openly to enter the city*; *ܐܢܬܐ* in *ܐܢܬܐ ܠܚܝܬܐ* *reprove me not in thine anger*, Ps. vi.2.

64. Syriac Metres.

According to Hahn, the first hymnologist of the Syrians was the celebrated Gnostic Bardesanes, who flourished in the second half of the second century. In this he is in some degree supported by Ephraim in his 53rd homily, against heretics, T. II. p. 553, where, although he does not actually assert that Bardesanes was the inventor of measures, yet he speaks of him in terms which show that he not only wrote hymns, but also imply that at least he revived and brought into fashion a taste for hymnology. These are his words: *ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ ܠܚܝܬܐ* *he composed hymns, and adapted them (mixed) to musical sounds; he also composed psalms, and intro-*

duced metres, and distributed words by measures and weights. These hymns were, according to the same authority, called by various names. They were denominated ܡܬܡܐ, which word, according to Castell by Michaelis, signifies *Hymns consisting of many strophes*, ܡܬܡܐܐ *poems*, ܡܬܡܐܐ *songs*, and ܡܬܡܐܐ or ܡܬܡܐ *Psalms*. It is stated that he wrote 150 Psalms in imitation of the number of the Psalms of David. Whether the poems bearing the different names here mentioned make together the number 150, or whether they are comprised in the ܡܬܡܐ alone, is not certain.

Ephraim says that the heresy of Bardesanes became powerful, because the people were taught through poetry, and they were consequently influenced and charmed by the melody of his numbers. It was by this contrivance that he succeeded in infusing his poison into the minds of those who were attracted by the power of his teaching. He gathered around him a company of youths whom he taught to sing to the harp. Ephraim says, in T. II. p. 439. D, ܡܬܡܐܐ ܡܬܡܐܐ *by the melodies of his Psalms he corrupted the youth.* It is to be regretted that of the Hymns of Bardesanes, which it appears, in consequence of their high poetic merit, exercised an extensive influence over the religious opinions of the age in which he lived, and gave so much strength and popularity to his gnostic errors, a very few fragments only

remain. These fragments are to be found scattered over the works of Ephraim. It is to this holy father that we are indebted for all we know of the Hymnology of Bardesanes, and of the cause it was meant to serve. His testimony, however, after making some allowance for his zeal against the gnostic heresy, which determined him to concentrate all the powers of his mind to put it down, ought for anything we know to the contrary, be accepted as in the main correct.

On the subject of the metre in which Bardesanes wrote we must continue to speak on the same authority. At the foot of hymn 65 *adversus scrutatores* there are these words **ܡܠܟܢܗ ܡܬܠܚܬܝܢ ܡܢ ܕܡܝܢ ܗܠ ܩܠܐ** *Here end seventeen hymns to the measures of the songs of Bardesanes.* These hymns are numbered 49 to 65 inclusive. It is a pity that the Benedictine edition did not arrange them metrically, so that the measure of the verse might be at once presented to the eye. After a short examination, however, it may be ascertained that these poems are written in pentesyllabic verse, *i.e.* each line consists of five syllables. Hahn, in his "Bardesanes Gnosticus," p. 35, has given the first strophe consisting of twelve lines of the 49th hymn. The twelfth line is as follows, **ܡܠܟܢܗ ܡܬܠܚܬܝܢ ܗܝܠܐ ܕܗܝܠܐ ܕܗܝܠܐ** *glory to him who was pleased with him.* This is a doxology, and such it may be observed is the last line of each strophe of

the poem. It is probable that in the Church service, the custom was for the congregation, or the whole choir at least, to sing the doxology. In some poems, such as the 53rd, the doxology is found only at the end of the first strophe; but in such cases it is most likely that it was understood at the end of each of the others. There are other hymns, such as the 60th and 64th, that contain no doxology. Hahn conjectures that in these, the congregation might have used some one of the doxologies best known at the time. Sometimes the doxology consists of two or three verses, as in hymn 50, p. 19, D and E, where we have,

ܐܠܗܐ ܕܡܠܟܐ ܕܥܠܡܐ
ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

*Praise to him, who sent him
Blessed be his coming.*

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He is reported to have studied at Athens, and to have become well acquainted with the literature of the Greeks. Some writers have stated that he indeed was the first to compose hymns in Syriac, and they assign to him the honours, which by an almost general consent have been assigned to his father. This statement is not in any way confirmed by Ephraim, who, in consequence of his position and of the time in which he lived, is undoubtedly entitled to be regarded as the

o

the pure doctrines of the Church. He established *daughters of the convent, he taught them odes and scales of music and responses. Every day these daughters of the convent were gathered together in the church. Ephraim, as the father, stood in the midst of them, arranging and teaching them the various chants, &c., till all the city was gathered together to him, and the adverse party was confounded and defeated.* The extant works of Ephraim prove that he must have diligently cultivated this art. A considerable portion of them consists of compositions in various metres. Whatever obscurity and doubt exist as to the origin of hymnology among the Syrians, it is certain that at no time subsequent to Ephraim did it reach a higher state of perfection than it attained to through the labours of that holy father.

I have already said that the metre in which Bardesanes wrote is pentesyllabic, *i.e.* that each line consists of five syllables. Metres in Syriac, so far as a knowledge of them has come down to us, consist not of a particular number of feet as in Greek and Latin, but of a certain number of syllables. Dr. Burgess, indeed, whose Essay on this subject in his "select metrical hymns and homilies of Ephraim Syrus," is by far the best with which I am acquainted, thinks that there are traces of an artificial arrangement of words, by which the sense is in some cases obscured, and that there might have existed among them a theory as to accent or quantity. If so, that theory

has not been discovered, and all that we can yet say of a Syriac metre is, that it is determined by a certain number of syllables. In this respect they are similar to the measures of our own hymns, except that the Syrians do not appear to have written much in rhyme. Thus the octosyllabic metre would correspond to our long metre. The shortest measure, so far as we are able to speak, was *tetrasyllabic*, and the longest *dodecasyllabic*. The intermediate measures are *pentesyllabic*, *hexasyllabic*, and *octosyllabic*. Not one of these metres seems to be confined to subjects of a particular character; but all of them are found employed in lively as well as in solemn compositions.

To meet the necessities of the metre we find that Synæresis and Diaeresis are sometimes employed, of each of which we will now briefly speak.

Synæresis is the contraction of two syllables into one. It may be regarded as a poetic licence indulged in to maintain the metre; thus, the 5th verse of the 1st strophe of hymn 49 already quoted is ܕܬܬܠܬܐ ܕܚܝܢܐ. Here are six syllables in a pentesyllabic hymn. It is therefore necessary to make two syllables into one. Now in verbs of the Ethpaal conjugation the middle vowel is sometimes withdrawn. Hence the above verse is read *detthkalb chinútho*. Synæresis occurs in the beginning of a word by taking away the initial vowel; as, ܕܡܝܚܝܢ *mihi-nun*. Here the syllable *î* is not pronounced. So also we meet with

ܐܢܝܢ *samenph*, ܐܢܢܢ *hochanph*, &c. It is also met with in verbs ܐܢܢ; as, ܐܢܢܢ *d'lo-mar*; in Greek words beginning with Σ, which, in passing into Syriac, takes the initial ܐ; as, Σκίμα Syr, ܐܫܚܡܐ *skimo*. In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, ܐܢܢܢ *r'butho*. In the middle of a word the vowel is sometimes passed over in the pronunciation: in verbs; as, ܐܢܢܢ *ethph'lag*; in nouns, especially where the second syllable has the vowel ܐ; as, ܐܢܢܢ *alhutho*. The vowel at the end of a word may fall away: in a verb, when the grammatical form will continue to be known, notwithstanding the vowel is omitted in the pronunciation; as, ܐܢܢܢ *Al'ph*; ܐܢܢܢ *sob'rath*; in a noun, as, ܐܢܢܢ *pagr'*.

There are instances where the first syllable of a verse is taken away and made in the pronunciation the last syllable of the preceding verse. Thus the deficiency in the first verse is supplied by the redundancy of the next. In hymn 51, Tom. III. p. 94, line 13, we have ܐܢܢܢ *tsoro-pen*, where *tsoro* ends one verse, and *pen* begins the one which immediately follows.

Diæresis lengthens a word by one syllable; so that monosyllables become dissyllables, &c. Diæresis, therefore, performs pretty much the same office as *Mehagyono* (§ 9.). The difference between them seems to consist principally in this. Diæresis gives the force of a vowel in the pronunciation, where there would

otherwise be a *moving sheva*, and *Mehagyono* exercises the same force where there would otherwise be a *quiescent sheva*. Examples are, ܠܗܠܝܗܘܢ *halayhun*; as if ܠܡܬܚܝܙܐ; ܡܬܚܝܙܐ *methchze*, pronounced in case of Diæresis *methcheze*; ܫܒܬܐ *schbak* becomes in the same way *schebak*,

APPENDIX.

It is stated in § 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which, by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the position of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dieu, will illustrate the nature and utility of this sign.

{	ܐܡܐ	ܐܡܐ	<i>who ?</i>
	ܐܡܐ	ܐܡܐ	<i>hand.</i>
{	ܐܠܐ	ܐܠܐ	<i>coming.</i>
	ܐܠܐ	ܐܠܐ	<i>he came.</i>
	ܐܠܐ	ܐܠܐ	<i>a sign.</i>
{	ܡܡܐ	ܡܡܐ	<i>wretched.</i>
	ܡܡܐ	ܡܡܐ	<i>evil.</i>
{	ܡܡܐ	ܡܡܐ	<i>weeping, part. fem.</i>
	ܡܡܐ	ܡܡܐ	<i>mourning.</i>

{	oṭ	oṭ	<i>he.</i>
	oṭ	oṭ	
{	uṭ	uṭ	<i>she.</i>
	uṭ	uṭ	
{	uṭ	uṭ	<i>they, masc.</i>
	uṭ	uṭ	
{	uṭ	uṭ	<i>they, fem.</i>
	uṭ	uṭ	
{	ḥṭ	ḥṭ	<i>to her.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>to him.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>who ?</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>king.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>advice</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>work.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>servant.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>working.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>unjust.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>iniquity.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>infant.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>year.</i>
	ḥṭ	ḥṭ	
{	ḥṭ	ḥṭ	<i>sleep.</i>
	ḥṭ	ḥṭ	

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed over the letter, it denoted for the most part one of the vowels: ʾ, ʿ, and when beneath the letter, it denoted ɀ, ʿ, or ʾ.

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted,

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter ʾ.

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs, it denotes,

1. The first person of the præterite.

2. The active participle; as, in Peal conjugation , Paal ; unless one of the letters ʾ ʿ ʾ requires it to be placed below; as, or .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of will exemplify what has been now stated.

P

Præterite.

Fem.	Masc.	
{ مَهَجَتْ مَهَجَتْ مَهَجَتْ	مَهَجَ	3rd pers. sing.
	مَهَجْتَ	2nd
	مَهَجْتَ	1st
مَهَجْتُمْ	مَهَجْتُمْ	3rd pers. plu.
مَهَجْتُمْ	مَهَجْتُمْ	1st

Infinitive.

مَهَجْ

Imperative.

مَهَجْ	sing.
مَهَجُوا	plu.

Future.

Fem.	Masc.	
مَهَجُ	مَهَجُ	3rd pers. sing.
	مَهَجُ	2nd
	مَهَجُ	1st
	مَهَجُ	3rd plu.
	مَهَجُ	2nd
	مَهَجُ	1st

Participle.

مَهَجٌ	act.
مَهَجٌ	pass.

This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

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دُؤْنَانُ, *January,*

فُؤْبَرُ, *February,*

أَرْزُ, *March,*

نُؤْمَانُ, *April,*

أَمُ, *May,*

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